

Returne this Book to M^r Woodhous.
SEVERALL at down

T R A C T S

- OF {
1. Conscience.
 2. Scandall.
 3. Will-worship.
 4. Superstition.
 5. Sinnes of { Weakenesse.
 { Wilfulness.
 6. A Late, or, a Death-bed
repentance.
- J. H. Wood*

Προφῆται δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND D.D.

LONDON,
Printed for Richard Royston at the signe of the
Angel in Ivie-lane. 1646.

LONDON
Printed for Richard Taylor at the sign of the
Angel in St. Paul's Church-yard 1846.

OF S I N N E S

Of { Weaknesse,
{ Vilfulnesse:

And appendant to it,

A Paraphrastical explication of two
difficult Texts, *Heb. 6.* and *Heb. 10.*

Συγνώμην ἐν τῷ ἁμαρτεῖν ἀνθρωπείως λήφεται, *Thucid. l. 3.*

By HENRY HAMMOND D. D.

L O N D O N,

Printed in the yeere 1646.



OF SINNES OF

{ *Weakenesse.*

{ *Wilfulnesse.*



THe *second Covenant* being that by which we are Sect. 1.
 now all either *justified* or *condemned*, and the *con-*
dition of that, in respect of the *facienda*, being *sin-*
cere not *exact obedience*; not the *not sinning* at all,
 but the *not sinning wilfully* after our *receiving* the
knowledge of the truth, Heb. 10. 26. (which though
 it seeme to damne all *irreversibly* that *sin wilfully* after *conver-*
on, yet sure is to be understood according to the *ἐμεύσια* of
 the Gospell, unless he doe *repent* and *returne sincerely* unto God
 againe, for whosoever doth so, there is certaine *mercy* by other
 places made over to him in *Christ*, and what is the full *importance*
 of that place will anon be explicated) It will be an enquiry though
 of some *difficulty*, yet of as great *use* and *necessity* as any one other
 in all Divinity, to search what sinnes there are, for which *mercy* is
 to be had under the Gospell, and for what not. For that some men
 are *damned*, and not all finally *saved*, there is no doubt, and yet
 as little there ought to be, that this is for *sinne* that one man is
guilty of, and tother *not*; from whence it followes that seeing no
 man is *guiltlesse* of *sinne*, some *degrees* or sorts there must be of
 that *guilt* in one, which are not in another, and according to those
different degrees, (though every of them be of *it selfe* or *without*
Christ, or by the *tenour* of the first *Covenant* *damning*, yet) under
 the Gospell or *second Covenant*, the adjudging of men to *heaven* or
hell is proportioned.

Sect. 2.

From all which this results, that some *kinds, or sorts, or degrees of sinning*, or more plainly, some *states of sinners*, are under the *Gospel damning*, some are *not*; some *reconcilable* with a good estate, some *not*; some for which there is *sure mercy* in Christ, some for which there is as *certainly no mercy*; for though the *mercy* of God be *infinite*, and so unfathomable by our finite wits, yet when he hath in the *Gospel* defin'd how farre his *mercy* shall *extend*, and beyond what termes it shall *not*, 'twill be no insolence to affirme, that God will not have mercy on any who are not *qualified* according to that *second Covenant* of his, who are not such persons to whom *onely* he hath promised *mercy*, at least if they be such as of whom he hath affirmed [*they shall not have mercy.*]

Sect. 3.

Thus farre to justify the *fitnesse*, and *use*, and *necessitie* of this search. Now for *progresse* in it. It will be easie to define in the *generall*. 1. That all sinnes in the world, be they never so great, of what *sort or kind* soever, if they be *retracted* with true *repentance*, shall certainly be *forgiven*; (for that any *act* of sin should be *irremissible*, they that affirme doe it on this ground that they that *commit* that *act* shall never truly *repent*, implying that if they did *repent*, it would be *remissible*) and in this the onely difficulty will bee, 1. What *true repentance* is. 2. Whether that be *necessary* to the obtaining *pardon* for every sinne.

Sect. 4.

To the first, I answer, that true *repentance* is a *change*, a *through change of mind*, (called in the *Scripture*, and the ordinary style of *Divines*, the *new creature*, being *regenerate*, *conversion*, *spirituall resurrection*, *forsaking of sinne*, *mortification*, *habitually sanctification*, *sincere*, *faithful resolution of new life*, *reformatio*, *amendment*, *μετάνοια*, as it superaddes to *μετάνοια μετάνοια* & *νῦν*, *μετάνοια* & *μετάνοια*) and what ever doth not amount to thus much is not *true saving repentance*, to which the *promises* or *mercies* of Christ doe appertaine. And so consequently many specious pretenders to that Title are excluded. Such are bare sorrow for sinne, such the *votum poenitentiae*, the wishing they were penitent, such a bare warring of the law of the mind against the law of the members, whilst we are carried captive to the law of sinne; and many the like.

Sect. 5.

To the second, I must answer by distinguishing the *equivocalnesse* of the question. For the meaning of it may be, 1. Whether *amendment*, or *forsaking*, or *overcoming* every particular sinne be *necessa-*

ry to the obtaining of pardon for that sinne, whether it be of infirmity or otherwise: and if that be meant, I answer, No. For that some finnes are of that nature, that as long as we have this mortall infirme flesh about us, we can never hope to be rid of them to get victory over them: such as for which the sacrifices were appointed to be offered under the law, and for which Christs sacrifice once offered is a perfect expiation; and these by the tenour of the second Covenant, or through the mercy of God in Christ shall never be imputed to the penitent sinner; I meane to him who hath amended all others, and humbled himselfe before God, and besought his mercy in Christ, and by faith laid hold of it for these, which though he labour against them sincerely, he cannot thoroughly amend or overcome.

But if the meaning be, secondly, Whether the actuall amending of all his knowne finnes which consequently may by the Christian be amended, be required necessarily to make a man capable of the pardon even of his finnes which cannot be amended; I answer, that it is very probable to be so. Because Christs sufferings seeme not be advantageous (at all, not so much as to the washing away of humane frailties) to any but those who are in Christ, i. e. to new creatures, who alone are so; however that will not bee a material scruple, though it should be left disputable, as long as this other proposition be taken for infallible (which is so) that except we repent we shall all perish, i. e. that he that hath not forsaken all wilfull finnes, shall (whether for his wilfull finnes onely, or his wilfull and frailties both together, it matters not) be certainly condemned.

By the answering of these two questions so much hath been gained, as that we may make another generall resolution, and define secondly, that some finnes are reconcileable with a true penitent, convert, regenerate estate, others are not. And consequently some not destructive under the second Covenant, though others are. What these are in generall will also in the third place be easily defined. Sinnes of infirmity are reconcileable, wilfull finnes are not.

Vnder infirmities I containe all sorts that are usually reduced to that head, and which have beene briefly mentioned in another discourse; Whether those that proceed from any not culpable defect of my understanding, as finnes of ignorance, or from some pre-

sent *prevailing temptation*, which though I use all meanes in my power against it, I cannot *overcome*; or from some *advantage taken* by Satan, &c. in the assaulting me either on the *suddaine*, when I have not *time*, to use those meanes which I might otherwise use which we call *suddaine surreption*; or from the *frequency* or *repetition* or almost *continuednesse* of the *temptation*, which when I have *repell'd* it never so often, *returues* againe, so that if ever my *watch* be *intermitted* (which considering our *humane frailty* it is though not *logically*, yet *morally impossible*, but it should some time or other) I shall *infallibly fall*, (which we use to call sinnes of *dayly incursion*) or from the *levity* and *undiscerniblenesse* of the matter, or from any other *principle*, which by that measure of grace that God *affords* me, (or if I be not *culpably wanting* to my selfe in *neglecting* the use of the means prescribed he is *ready to afford* me) I am not able to resist. Supposing al this while that 'tis not upon some former *wilfull sinne* of mine that God by way of *punishment* withdrawes this *grace necessary* to the *resisting* of it; for if it be so, then though it may truly be said, I cannot now *resist* that *sinne* for want of that *grace* so *withdrawne* by God, yet will not this passe for a sinne of *infirmity*.

Sect. 9.

On the other side under the name of *wilfull sinnes* I meane not all *willingly* committed, or *voluntary* sinnes, (for all sin as far as it is *sinne* is *voluntary*, and therefore sinnes of *infirmity* are *voluntary*) but all that are not excusable by any of those former titles of *infirmity*, or all that are not included under some of those heads.

Sect. 10.

Thus farre in the way of generall defining there is no great *difficulty*. That begins to shew it selfe when we come to the *radice* or particular, to mention what sinnes in *specie*, or *individuo*, what *sorts* of sin or *acts* of those sorts, are sinnes of *infirmity*, what not; And this is indeed an *insuperable* difficulty, 1. Because one man hath more *knowledge*, more *quicknesse* of understanding, and also more *grace* then another, and so that sinne in *specie*, or *individuo*, that *sort* or *particular act* of sinne, which he hath power to *resist* and *overcome*, that other man that hath *lesse power*, hath not power to *overcome*; and if so, twill be an *infirmity* in him, though in tother tis not. 2. Because any *specificall sinne* comes backed with more *temptations* (and so makes a more forcible *impreSSION* upon the *will*) at one time then another; & consequently though it were
not

not above his strength at one time, yet at another time it may. Yea and thirdly, because the same man is at one time more able to resist and overcome, then he himselfe at some other time, as of a man in state of desertion it is cleare, as also when either by drunkennesse or any other culpable extravagancy (through rage or lust not resisted in the first motion) the man is utterly debauched from his naturall and spirituall strength, and no way able to resist those temptations, which at another time he would scorne to be captivated with.

But these two causes will not be very pertinent to the businesse in hand: because, as is supposed in them, that which brought this weakenesse upon the man, was some culpable, nay Willfull act, (or yeelding of his) committed then against strength, (though now that strength be not sufficient against the consequent assault) and so no way apt to excuse the sinne, that it primarily betrayed him to. But if the case be set of some innocent accident which causes this alteration, then it will be pertinent to the thing which I now affirme, (to wit the evidencing the difficulty of such particular defining *καὶ δύσκολον*) as we know a man in time of sadnesse will be able to reject some jolly proposalls, which yet in time of mirth (supposing that moderate and harmlesse, and as perfectly sinlesse in it selfe, as that contrary sadnesse) he will not perhaps be able; nay, as Hippocrates affirms in his tract *de uis: degen. & morbor*, one aire or place may strongly incline a man to one whether virtue or sinne, which another doth not, & where the inclinations are stronger or weaker, there we know the strength being in degree supposed the same must prove unproportionable to the one though not the other, able and sufficient to resist the weaker, though insufficient to subdue the stronger inclination.

To come yet more clearely to that which is of every dayes experience. Suppose a man a little drowzy at one houre (which drowziness at that time particularly, is not a sinne, but a naturall desire of sleep, which is *naturæ dūe debet*) and suppose him thoroughly awaked, and out of that fit of drowziness at another time; and then suppose that the same proposall be made to him at both those times, it may very probably be received at one time, and rejected at another; nay, if the proposall be an undertaking destructive of his present desire of sleep, it may easily be affirmed that in that drowzy fit he hath no strength to resist it, though at another time he hath. The reason

Sect. II.

Sect. 12.

reason is, because *leepe* being a *ligation* of the faculties, *drowzinesse* likewise is so in some degree, and the want of that degree may disable the *understanding* or *upper soule* from representing strongly enough at that time, that which at another time it shall be able to represent so strongly, that the contrary *propofalls* of the sense shall not dare to appeare before it. From whence I conceive it followes, that if the *propofall*, supposed in this cause, be a *sinfull propofall*, that sinne committed by that *drowzy* man will be a sinne of *infirmity*, which if it were committed by the same man broad awake, would be a sinne against *strength*, and so a *wilfull* sinne. From whence yet the man so *deceived* once or twice ought to receive *admonition* that hereafter, if any *weighty* matter, wherein his *duty* be concerned, be represented to him in the like *posture*, he will before he *consents* or *refuses*, *discutere somnum*, shake off *leepe*, that he may not be so unfit a *judge*, or if he find his owne *weakenesse* such that he cannot, he will appoint some body else to awake him throughly, that he be not thus constantly *impotent*; For if he doe not use these meanes to recover his *strength*, when he is aware of them, it may cease to be an *infirmity*.

Sect. 13.

From all which as we have evidenced the *difficulty* of the problem applied to *particular individuall* sinnes or persons, so we conceive our discourse to have given some *hints* which will be usefull toward this *discovery*. Especially this, that any sinne committed by him that hath at that time *strength* or *grace* to resist it, or whose wilfull fault it hath beene, that he hath not that *sufficient* strength (as if either some former *wasting sinne* of his, whether *act* or *habit*, have *grieved the holy Spirit of God*, and provoked *God* to *withdraw* it from him, which he would not otherwise have done, or if by the use of some meanes beforehand he might have prevented the strength of that *impression*, or better fortified himselfe, or by use of some other meanes, as of *prayer*, &c. at the present he might yet get *strength*, or remove the *tempter*, and he make use of none of these meanes through *sensuality* or *suggisnesse*) is a *wilfull* sinne, (not a sinne of *infirmity*) to that man at that time.

Sect. 14.

And so though we have no other *particular* way of *defining*, yet this we have, that will stand any man in as good steed for the examining *himselfe*, and his owne *guilts*, or any *confessor* (that hath received

received of his *consent* an exact account not only of the *action*, but the circumstances of the *action*, his *qualifications* at that *time*, and the particular *vigor of the assault*) as particular definitions concerning this, or that sinne *universim* would.

As for example, if I would know whether any act of mine owne, Sect. 15. ✧
(or being a *confessor*) of my *pœnitent*, be a *wilfull sinne* or no, I must first inquire, whether in that *point of time*, when being *tempted* I committed it, my *understanding* or *upper soul*, and the *spirit of God* in me did move me more, or as *strongly* not to doe it, as the *flesh* did to the *commission*, allowing farther somewhat of *grace* to incline the will, or of the *understanding* to move it as much in proportion as the *will* since the fall is naturally inclined to the *carnall appetite*, (as you know when one *Scale* is heavier of it *selfe* then the other, or by some *default* in the *beame* one is more apt to *turne* then the other, you must, if you would even the ballances and make an *equilibrium*, put more weight in the *Scale* that is apt to fly up) Or if this be an *obscure* operation, why then I must desire thee to examine whether at that time thy *Spirit* or *Conscience* told thee, this was not to be done, and that on paine not only of *Gods displeasure* but also of thy *eternall damnation*, (which must certainly be farre greater motives of *determent* even to *flesh* and *bloud*, then any *pleasure* the *flesh* can represent, can be *allective* to the contrary) and if thou findest it did, and yet for all this thy *will* consented to the *flesh* in its *propofall*, then this is a sinne against *strength*, a *wilfull sinne*, and not of *infirmity*.

But if thy *conscience*, or *spirit* or *upper soule*, at that time did Sect. 16. ✧
not this, then 'tis to be resolved on, that it failed to doe the *duty* of a watchman, and if it did so, then my second inquiry will be, From whence that *failing* of thy *spirit* arose? (for if it be *awake* and disposed as it should be, (and as even yet by *grace* it is prepared to be, if we make *use* of that *grace*) it will *speake* and *admonish* us, and that not in *words* which are subject to *misunderstanding*, but in *sense* which therefore we cannot *conceive*) Whether, first, from *Gods just desertion* the *punishment* of some former sin, or secondly, from some present *actuell sinne* of mine upon me at that time, as *drunkenesse*, *crapula*, &c. or thirdly, from some *habit* which I have, by former acts of the sinne which I am now tempted to, contracted, to the *blinding* of my *understanding*, or *grieving*
B of

of the spirit, or *glibbing* that sinne, that it shall be able to passe downe *insensibly* and escape the search of my *understanding*; In all these cases, the *originall* of that failing being sinfull, the *failing* it selfe will not yeeld any *excuse* or compleat *apology*, but the sinne will still remaine a wilfull sinne.

Sett. 17.

If none of all these be found chargeable upon thee, as the *originall* of that *failing* and *negative productive* of that sinne, then I can as yet thinke of but one inquiry more, whether thirdly, thy *understanding* and the grace of God in it, being thus layed asleepe as it were, by some *naturall*, *sinlesse*, or at least *invincible* and so *excusable* *frailty*, or else (as in a *dronzy* fit) not perfectly awake, there be not some *meanes* *prescribed* and presented to thee by God, which if thou hadst used, thou mightest have *wakened* thy *understanding*, or *fortified* thy *will*, or *weakened* the *temptation*: and if so, and thou hast, through *negligence*, or *confidence*, *spirituall security* or *pride*, omitted to make use of them, then will this still amount to a *wilfull sinne* or a sinne against *strength*; as when the *Lunatique Son* was brought to the *Disciples* of Christ, and the Text saith *Mat. 17. 21. they could not cast the evill spirit out*, and Christ gives the reason why they could not, *because*, saith he, *this kinde goeth not out, but by prayer and fasting*, Christ yet chargeth them with *infidelity* almost *unsufferable*, (*O faithlesse generation, how long shall I be with you? how long shall I suffer you?*) because there being such *meanes* to enable them to doe the worke, they neglected those *meanes*, & so only by that *neglect* became *unable*. The style of *faithlesse* in that place gives us yet a more perfect notion of a *wilfull sinne*, then hitherto we have arrived to, that it is not only that which is against *naturall conscience*, or *spirituall infusions*, but also that which is particularly against *faith*, i.e. comes to be committed by neglecting the use of some *meanes*, which the word of Christ, or the *Scripture* offers and prescribes to us, especially if by our former *faylings* we have discerned the want we have of such *helpes* or *auxiliaries*. For in this respect of directing to such *meanes* of victory *Faith* is said to be the *overcoming the world*, 1 John 5. 4. as well as in presenting us with the *promises* and terrors of the *Gospel*.

Sett. 18.

Further yet in the fourth place, if at the time of commission of the sinne thou canst truly say, 'twas not in thy power to resist it, because

because of the strength of the temptation so hurrying thee, as not to give thee *leasure* to judge or deliberate, (which may seeme to intitle that action to the title of infirmity) thou must then enquire, whether thy *yeelding* (voluntarily from contēplation of the pleasure &c.) to some entrances and beginnings of that sinne, whether *morose thoughts*, or somewhat farther be not that, that hath made the temptation so strong, or thee so weak; which thou wilt discern by this enquiry, whether before those *morose thoughts* &c. were entertained, thou wert not able to make resistance to the *actuell sinne*, and then, if so thou wert able, may actually didst, and only the interveniēce of those preparatory yeeldings did betray thee to this impotence, and it was in thy power (by naturall or supernaturall strength already had, or prayer either as it hath a promise of more strength, or as it is an excellent meanes of diversion) to have resisted those beginnings, when thou didst yeeld, then still is this a wilfull sinne, or sinne against strength.

As for other sinnes more clearly and immediately against naturall conscience, against Faith, (or directions of the Scripture for the overcoming the world) against supernaturall strength or grace, as contumacious stubborne presumptuous sinnes, there will be little scruple to any man, or cause to keepe him from pronouncing of, and charging on them the crime of wilfulness, and concluding (without reall change) the certaine damningnesse of them even under Christ. I say particularly, presumptuous sinnes, when (presuming that Gods mercy in Christ is either unlimited, and may belong to any the most unreformed, or that it is decreed absolutely to some persons, without any respect to qualifications or demeanures, to Saul the persecutor, as well as Paul the Apostle) the sinner runnes comfortably and alacriously on, without any regret of conscience: the doing so is certainly no sinne of infirmity, because though some error may be pretended for his so doing, and that error seeme apt to lend him excuse;

Sect. 19.

Yet first, errors, that are not simple errors, but bring vitious life after them, are not excusable (because not invincible) errors, the rule of the agenda or duties of life being so cleare in the Scripture and in the heart, that no man can be invincibly ignorant of that, Rom. 10. 8, 9. and Deut. 30. 14. The word that is now commanded is not hid or impossible, or like fetching Christ from hea-

Sect. 20.

ven, or the grave, a thing quite out of our power, but it is nigh thee, in thy mouth, and in thy heart, that thou mayst doe it. And secondly, it will be apparent, that even those errors on which that presumption is built, being simply considered, are demonstrable to be errors (*suppositâ fide*) or to one that acknowledges the Scripture, because there be so many places in the Scripture point-blanke against them, particularly those of the conditionall promises every where scattered. Neither circumcision, &c. but the new creature, but faith consummate by love, but keeping the Commandements of God; Without holinesse no man shall see the Lord; He that confesses and forsakes shall have mercy; He that hath this hope purifies, &c. And having therefore these promises let us cleanse, &c.

Sect. 21.

From what hath beene said, it will be more then probable, that all acts of fornication, adultery, &c. (which I shall suppose never to be actually committed without some space of deliberation, or if they be, then I meane those other wherein that deliberation interposes) are wilfull sinnes, and so also all acts of drunkennesse, unlesse when through ignorance of the strength of the liquor, or the weakness of the braine, the man suddainly fall into it by desiring to quench his thirst, or doe somewhat which is lawfull; wherein yet, if after one or more trials he miscarry the second or a third time, it will still be a wilfull sinne; So also lying or speaking that which we know to be false, to the defrauding and wronging of another, or for any vainglorious designe; So againe, any sinne of oppression, injustice, &c. or generally all those where there is any time of advice and deliberation; For where ever that liberty is, there is supposed an ability and readinesse in the upper soule of a Christian to present arguments for obedience to God, stronger then any the devill, or the world, or flesh, can offer for the contrary. As for killing a man, though the Law of the Land is wont to distinguish of wilfull and not wilfull murther, yet to any man in his wits, the stabbing his neighbour (or using any other such meanes as may probably take away his life) would seeme so strange, that I cannot conceive but his spirit should be able to deterre him from it in that space, which is required that any such weapon may be prepared; For if it be said, his rage doth gag or silence his spirit; I shall answer, that the raising of his rage to that pitch was not in a minute, but grew upon him by degrees, and then there was time and meanes to prevent

vent that *growth*, which he that did not make use of will hardly be able thereby to *excuse* or *extenuate* the subsequent sinne.

For *swearing* also I know not how in ordinary discourse or in any case (*extra causas juramenti legitimas*, where it is supposed perfectly lawfull) it can be made a sinne of infirmity; for in communication Christ's words are so plaine [*But I say unto you, Swear not at all, and particularly, Let your communication be yea, yea, &c. for whatsoever is more, is ὑπὲρ τὸ πρὸς τοῦ κακοῦ. from the evill one*] that it would amaze any man to see that it should become an ornament or tolerable part of a Christians dialect. And if it be in *rage*, then I dare say, that either that man hath formerly in some measure enured his tongue to swearing, or not so strictly made conscience of an oath, as Christ's precept obligeth him; for he that never swore, will not in *impatience* probably fall out into those formes of speech that he never *used*, (but alwaies *vowed* and resolved against) but into some other which he hath been more *used* to, or which he could heare in others with lesse *horror* and *detestation*, or which were a more naturall *remedy* for that *passion*. And if you marke it, that which *rage* doth is onely to *blind* the *understanding*, (and so to *steale* out any proper effects of *rage*, as *presuming* of their *impunity*, or not *considering* the contrary *danger*) but not to *hurry* us to the commission of any or every other sinne *indifferently*, and at a venture. And why a *rage* should cast one upon using Gods name in oaths, (which before he had never *phanfied* for any use but in his prayers) any more then on many other unheard of finnes, I am so farre from conceiving any reason, that I must conclude it impossible, unless it proceed from the being *used* in some measure to that sinne, or having a more *favourable* easy opinion of it. And yet after all this, that *rage* it selfe being so *Vn-Christian* a thing, which we are so obliged to *prevent*, (and if in time it be not *prevented*, will not alwaies passe for an infirmity in a Christian) will be unable to *patronize* or *excuse* any such one oath, which that puts into our mouthes; but on the other side, the observing that my *rage* hath made me *sweare*, must in any reason give me so strict a *watch* over my selfe in time of *provocation*, as never to let loose into a *rage*, which proves so inconvenient and so complicated a sinne unto me; as he that finds himselfe *quarrelsome* in his *drinke*, hath the greatest obligation to *temperance* of any. As

for any other *meanes* that bring on *swearing*, *custome*, *pride*, *ostentation*, *advantageous* *boyes*, *filling up the discourse*, none of these will excuse it from a wilfull sinne; especially considering the naturall *intrinsicall untemptingnesse* of that sinne, that were it not for some accidentall or extrinsicall advantage, *evill example*; (which if it had been a good one, we could easily enough have rejected and not imitated.) or *custome* locall or personall, or that other of the company we are used to, scarce any man that heares *swearing* forbidden by Christ, will *discerne* himselfe to have any carnall invitation to sweare, no not in time of rage.

Sect. 23.

The same I thinke may be defined of all the grosse outward acts of sinne; or *sinnes in the members*; because for the acting of them, over and above the consent of the will, some space is necessarily required, wherein the spirit or upper soule, if it be about us, will be able and ready to interpose, if it may be hearkned to, (which me thinkes is intimated by the *Turkes* in a custome of theirs, who when they meane to give themselves liberty to be *drunke*, use to make a great noise, which they say is a warning to their soules to retire into some extreame part of the body, that it may not be spectator or Censor of this their bestiality.) And if it be thus driven away, gagged, or not hearkened to, then that is a sinne against strength, a wilfull sinne. Which perhaps was Saint James his observation, when he said, *Sinne being perfected bringeth forth death*. For the conception of lust precedent signifies certainly the consent or conjunction of the will with the carnall appetite, when in the moving (or carvasse for that consent) of the upper soule on one side, and of the lower soule or carnall part on tother, the will which is thus courted by both, yeelds to the second, and so they joyne in mutuall embraces, from whence, saith the Apostle, *sinne is brought forth*, that very consent of the will to the sensuall faculty, being formally sinne without, or before the acting of it; but this perhaps a sinne of infirmity, as the case may be (for universim or alwayes it is not; but very often wilfull and damning, though it never come to act) whereas if this sinne (of infirmity while it was onely in the conception, i. e. consent of the will) come to birth (i. e. actuall commission) or perfection, and fittnesse for birth, (which requires some space, and time) it may justly be said a sinne against strength, & so in the very Covenant of grace a fatall mortiferous sin.

And

And therefore though before we said that the same sinne in *Sec. 24.*
specie, might be but an *infirmity* in one, and yet a *wilfull sinne* in
 another, yet this *affirmation* will need this caution to interpret it,
 that the meaning of it be onely this, that a sinne that is onely an
infirmity in one, may by some meanes of *aggravation* become *wil-*
full in another, but not *contra*, that that which, upon some
 grounds or supposition of strength common to all men, may be in
universum defined a *wilfull sinne*, can by any meanes be extenu-
 ated into an *infirmity*. That which I now say, I meane of any grosse
outward act, or *habit* of sinne, because in these I conceive there is
 some *mora* or *stay*, wherein the *spirit* may be *advised* with; and
 then that being supposed in good *health* or *regenerate* state will
 not faile to suggest sufficient arguments against that sinne, and so
 be a meanes to *retract* that *sudden stolen consent*, before it come
 to *act*, at least to *habit*; Or if it be not it selfe without *auxilia-*
ries able to combat with the *temptation*, yet it will out of the *word*
 of *God* be able to direct us to some *aid*, which being called in, will
 either improve us to a competent *strength* or help to *disarme* and
 weaken the *temptation*, which we shall find by *trying*, and making
 use of those meanes; be they our *prayers* either for *grace* in time
 of need, or as I said *prayer* as a meanes of *divertisement*, or be
 they *fasting*, *vigilance*, &c. or be it but a *tempting* to do our best,
 for this is very ordinary to observe in our selves, that (when we
 put our selves to it, and do our best) we prove able to doe farre
 more, then ever we dreamt we had been able. And this is very re-
 markable, whether you consider it, as a truth in *morality*, where-
 in it hath been observed that *necessity* or *extremee* danger enables
 men to doe *miracles*, which when they are past they are amazed
 to see them done by them, (as *Hierocles* excellently shewes on
 that *golden Pythagorean* *μυστικῶς*, *Διωνυσίου δαίμονος ὑποδιδάσκει*) or
 as a truth of *Scripture*, wherein there be many promises that *God*
 will *aid* when we *fight*, cooperate when we *work*, *assist* when we
 endeavour, and not be *wanting* to them which are not first *cul-*
pably wanting to themselves.

Having said thus much of *wilfull sinnes* (for the *disabusing* of *Sec. 25.*
 those who are over apt to flatter themselves that their finnes are
infirmities and no more, and therefore sure of their pardon in *Christ*,
 though continued in, or not retracted by particular repentance) I
 shall

shall not thinke this discourse chargeable or accusable of any dangerous or hurtfull *seuerity*, by being apt to drive men to *despaire*. 1. Because it is knowne in Scripture and acknowledged by all, and now confest by this paper, that there is a *tabula post naufragium*, a *planke after shipwracke*, *repentance*, as it implyes *forsaking*, and *change of mind*, and the *working* of that in every such sinner, is the thing that all this while I intend, and there is no way possible for the *working* it, but this, by representing the *danger*, if it be not wrought, which he, that takes all his sinnes for *infirmities*, will never be *convinc'd* of, while he so thinks. And 2. because the *despaire* that is *dangerous* is that which is contrary to the *purifying hope*, to that *hope* that sets upon *amendment*, by assuring that there is mercy to be had on *such termes*; And as any other *hope* is but *groundlesse confidence*, so any other *despaire* but that which makes us *give over* amending, is in some respects a very *usefull*, at least not very *noxious*, *despaire*: *usefull*, if it set us on *mending*, when without it we would not; as in case of *despaire* or distrust onely of *our present condition*, in respect of our *present sins*, but not of the *future*, because there is yet place for *repentance*: or not *noxious*, I meane not so farre, as to *damne*, or do any thing but *deprive* us of some comfortable *assurance* here, (the *want* of which, if we *want* nothing else, will never *prejudice* any mans *salvation*, whatever they thinke, that take this *assurance* to be *Faith*) as in case of *dying* without all *hope* of Heaven, when that no *hope* proceeds onely from an *amazing sight* of former sinnes, which though we have *sincerely* forsaken, yet none but God infallibly sees that we have, and our selves out of an *humble lowly conceit* of all our owne actions, (our *repentance* particularly *undervalued* by us) thinke and *resolve* we have not. For sure if God see we have *changed sincerely*, and so there be *assurance respectu objecti*, in respect of the *object*, tis an *error* in us to thinke we have not; (from whence proceeds the *non-assurance* of the *Subject*) and this error if it be onely in the *understanding*, and produce no *evill* life, will sure *damne* none that should not otherwise be *damned*.

Sett. 26.

For whereas it may be *objected*, that he may seeme to want that *affiance* in Christ for salvation, which is a *saving necessary grace*, I answer, that that *affiance* (that is so) is the *rolling my selfe on Christ for salvation*, and if I *perish*, I *perish*, the *denying* and *renouncing*

nouncing all trust in my selfe in my owne righteousness, faith, repentance, my owne any thing, but only Christ, and God's mercy in him; not the beleiving my personall election, or that I shall be saved what ever my sinnes be, and how unreformed soever. For besides that this is in an unreformed sinner (speaking of wilfull sins) were the beleiving of a Lye, because there is really no mercy or Salvation for such; besides this I say there is no obligation or command in Scripture, which can be thought to make it duty or necessary for any to beleive himselfe a true penitentiary even when he is so. 'Tis true we are commanded to prove our worke &c. Gal. 6. 4. i.e. to ponder and ballance every action we take in hand whether it will beare the δοκίμη tryall of the test or no, and this we are encouraged by that which follows, that we shall have καύχημα μόνον ἐς ἑαυτὸς boasting only in our selves. But then, first, this precept of trying is not a precept of knowing or beleiving. Secondly, this trying his owne worke, signifies the direct act of conscience, the doing each action with a good conscience, but belongs not to the reflexive act of Conscience upon the whole life past, or if it doe, requires not, that every man should at every minute of his life beleive or know infallibly that this state is good, and shall be so to the end. Thirdly, the boasting there is set only in opposition to boasting over another (as appeareth by that which followes v. 5. for every man shall beare his owne burthen, i.e. another mans being worse then you will doe you no good) to judging well of our selves by that deceitfull way of comparing our selves with those that are worse then wee: and therefore, fourthly, 'tis observable that it is not said by way of promise ἔξει καύχημα ἐς ἑαυτὸν, he shal have matter of boasting in himselfe, (for sure the best man living hath little of that) but ἐς ἑαυτὸν μόνον, only in himselfe, all the boasting or comfort that he hath shall be in himselfe and in the uprightnesse of his owne conscience, as that is opposed to comparing or comforting himselfe (as the Pharisee with the Publican) because others are worse then hee. And so still the want of this assurance being the utmost inconvenience that this doctrine can possibly at the worst view of it bring upon him, this will amount no higher then some present discomfort, which will be recompenced abundantly by the gaines it brings with it of being disdeceived and brought timely and happily to repentance.

Sect. 27.

✱

The short is, let these sinnes which thou seest *improved*, perhaps beyond thine expectation into *wilfull sinnes*, be *sincerely resolved* and *laboured* against, and all meanes *used* for the *performing* that *resolution*, & then if by any unsuperable weakenesse of thine thou failest in *performing* it or *overcomming* them, perhaps I shall *retract* my doctrine in some part as it is applicable to thee; or if I doe not, be *confident* I have done thee no considerable *injury*, though I should have deceived thee in some particular; I am sure I am not guilty to my selfe of any *designe* to do so, and therefore I hope my *error* shall not be a culpable one, because *error amoris*, an *error of kindnesse*, or *care*, or *love*, in that I desired to make heaven as sure to thee as I could, though not to make thee *over sure* of heaven.

Sect. 28.

Somewhat being thus set downe by way of *character* to know *wilfull sinnes* by, we shall suppose that that will also be *helpfull* to the *defining* what *sinnes of infirmity* are. For of that no scruple will be made to affirme, that what ever sinne is not *wilfull* in any of the former descriptions of it, must be resolved to be of *infirmity*; there be no *middle* or third betwixt those two in the *second covenant-account* of sinnes. By the rule therefore of *contraries* we shall best proceed. 1. In generall, to define a *sinne of infirmity*, that which is not against *strength* or *grace*, or that which (though we *labour* and *endeavour sincerely* against *all sinne*, and use what *meanes* we are *convinc't* will tend to the *overcoming* of sinne) we yet fall into, either through *humane frailty* alone, or through *Satans cunning*, taking advantage of that our *frailty*.

Sect. 29.

As first, when (as at first we gave hints of resolution) any *invincible* and so *excusable ignorance* of Gods will in some particulars *betray* me to some sinne, (for then my *understanding* or *spirit* is not of *strength* sufficient to advise me) then the sinne is of *weaknesse*, and therefore *Rom. 14.* they that are called the *weake*, v. 1. are explained to be they that *lacke knowledge* v. 10. which all they that *have* are called the *strong* through that *Chapter*. Or secondly, when the *suddainnesse* of the *assault* gives not my *spirit* leasure to represent those *perswasives* and *determents* which it would doe if it were not so *surprized*; and so for want of those *representations* on that side, the present *promises* of the *temptation* doe *preponderate* and *prevaile* against all that is offered to the *contrary*; for as a man that hath *time* to set himselfe upon his *guard* will be
able

able to *resist* and *vanquish* that enemy which by surprisall *takes*, and *bindes* & *conquers* him with ease, so is the will of a man in case of *suddaine surprisall*; It hath no *leisure* to make use of those *succours* that *reason* could afford, if it had *time* to *muster* them up. And so being more *weake* at such times then at other, the *sinnes* that at such time it *yeelds* to, but would not at another, are *sinnes of Infirmity*.

For 'tis to be observed that the *upper soule* moves the will not as a *naturall* but *rationall* agent, uses *sylogismes* and *arguments* to *perswade*, hath not that *despoticall* power to have it at its *becke* or *nod*, 'tis not by a *Goe* and it *goeth*, and *come* and it *cometh*, (as *Aristotle's Philosophy* seemes to set it) that what the *understanding* *prescribes* to be done, the will *must* doe; but the course is of some more *length*. The *understanding* must *dispute* and *carvasse* it against the *carnall appetite*, answer the *motives* brought by that, and then give *more perswasive* ones for the contrary; and then perhaps the *understanding* is otherwise *busy* at that minute when the *temptation* comes, and the *popular carnall argument* that it hath used, hath *prevailed* and gotten *consent* before the *understanding* was aware of it, either through present *businessse* and inability to *attend* more things at once, or for want of an *αγχινοια* *suddenesse* of *mind* to represent presently the arguments it hath on its side, or to find out the *Sophismes* ont other. Or however, To *dispute* it *thoroughly* and *cleare* all *difficulties*, and indeed (if it be but) to make this one *Sylogisme*, [the *terrors* of the *Lord* belongs to him that commits such a sinne as thou art now *tempted* to but that man is *mad* that will upon any carnall *motives* venture upon the *terrors* of the *Lord*, therefore that man is *mad* that will adventure on that sinne,] and then to prove and make good against the contrary *fallacious* suggestions of the *flesh*, &c. every part of that *Sylogisme*, and moreover to bring it home particularly to thee at that time, will require some *space*, and that (by the *suddenesse* and *no warning* of the *temptation*) being not afforded, the *spirit* in this case is not able to doe its *duty*, and so the sinne will be committed for want of *strength*. For the want of *strength* that especially denominates the sinne of *infirmity*, is not any want of *bodily strength* (for whatever is committed for want onely of that is a kind of *rape*; no *voluntary* action, nor consequently any sinne so much as of *infirmity*, an act or defect of the *body*, not of the *will*,

Sect. 30.

and so not chargeable upon the *man* which is primarily his *soule*, *ἡ ψυχὴ σὺ*, thy soule is thou) but of *spirituall* or inward *strength*, i.e. of *grace*, and of *motives* and *suasories* to obedience, more *effectuall*, or *operative*, or power full, then any the *world*, or *flesh*, or *devill* hath to the contrary. And seeing these arguments are perpetually to be had from every *regenerate Christian's spirit*, and the only want is the *non-representing* or *non-producing* of them in time of *neede*, if the case stands so, that by reason of the *suddaine surprisall*, (or which is somewhat different) *clancular surreption*, when from some *indifferent* acts a *sinne* steales on us, as by drinking one *glasse of wine* I am prepared to a readinesse to *drinke* a *second*, and perhaps by that sending up some *cloud* to the *understanding*, or *warming*, and so *emboldning* me, I may be much induced to a *third*, and so every *step* make me more unable *not to proceed*) they cannot be thus *produced*, this sinne thus *consented* to must needs be a sinne of *infirmity* in him that meerly through *ignorance* of the power of *wine* is so *betrayed*, though to him that had one such *warning*, and yet thus fals againe as before I said, I cannot be so *favourable*.

Sect. 32.

Or thirdly, when the *vigilance* and importunate *diligence* and indefatigable *siege* of the temptation is such, as that if the man doe not watch with as continued a diligence, the *will* will be taken *unfortified*, and so by that *disadvantage* won to consent, (as in case of *daily incursion* of any one temptation, or of all sinnes, some at one time, some at another, every minute almost some) then the sinne that is *committed* meerly thus, may passe for a sinne of *Infirmity*; because though every *assault* particularly considered be such as that the *spirit* might have beene vigilant enough to *prevent* it, yet to be so *perpetually* upon the *guard* is *morally impossible*; and so sometime to *nod*, and *slip*, or *fall* may passe uncensured for an *infirmity*. And therefore when to that which is said truly of the *second Covenant* [that the *condition* of it is *feasible* because there is now under the Gospell no more required *sub periculo anime*, but to doe what we are enabled to doe, and no man can be unable to doe that] 'tis wont to be *objected* that no man ever *did* all that he is *able* to doe, and therefore though it be *Logically possible* to doe so, and so to performe the condition of the *second* (though not of the *first*) *Covenant*, yet 'tis *morally impossible*, i. e. 'tis not to be imagined that ever any man will do it, (& then that will

will be all one in effect with the condition of the *first Covenant*, which is acknowledged *utterly impossible*.) To this we answer, that therefore the *Gospell* hath made *provision* even for these *morall impossibilities*, and not required the regenerate Christian, *sub periculo anime*, to performe alway what ever he is able to performe, but indulged so much to *humane frailty*, that what ever is *morally consequent* to that, shall be matter of excuse to us, and so particularly to fall sometimes through daily incursion of temptation, onely because I doe not (which it cannot be *expected* I should) *watch atwaies*, will be matter of excuse also.

Besides these 3 heads of sinnes of *infirmity*, some others there are, which will not so clearely be put under one or severall heads, such as are those that the levity of the matter and that *inadvertence* betrayes us to, (supposing that that be not *grosse*, or *affected*, or caused by some *wilfull sinne*) for some *degree* of this there will be in the most *knowing* and most *vigilant* man, and some sinnes will drop from us by this meanes, which wholly to avoid may be truly said to be above *Humane Power*. Sect. 33.

One head of these sinnes of *infirmity* there is yet behind, containing many branches under it, of which 'twould be too long to treat *partticularly*, and yet without a *particular* descending to *particulars*, hard to define whether they be *infirmities*, or no. Namely, sinnes which *passion* betrayes us to, meaning thereby such *passions* which 'tis not in the *Christian's power* so to *quell*, but that they will be apt thus to betray him. These sinnes are either 1. the *inordinacy* of these *passions* themselves, which I thinke neither *nature* nor *grace* can so wholly *conquer* in this life, but that in some kind or other there will at some time appeare some *inordinacy*, some act of either *immoderate anger*, or *fear*, or *love*, or *joy*, or *sorrow*, at some time or other, and of these we may define in generall, that he that first *studies himselfe* so carefully as to discern which of these he is most *inclinable* to by his *temper*, and then *labours sincerely* against all, but with most *industry* against that, to which he is most *inclinable*, (of which sincerity he will be able to passe some judgement by the daily *impairing* of the violence of those *passions*, for sure if he *labours sincerely*, especially by the use of *proper meanes*, he will be able to *advance* somewhat toward *victory*, though not absolutely arrive to it) shall have the excuse of *infirmities* for his Sect. 34.

some few acts of *immoderate passion*.

Sect. 35.

Or 2. These sinnes are some other specificall acts of sinne which these *passions* betray men to, which though much *different* in *guilt* as well as *nature* from the *mother sinnes*, and many times very far from *infirmities*, (for sure he that for *feare* would *sacrifice* to *Idols*, through *anger* *kill* &c. will hardly be thus *excused*) yet is it very possible that such sinnes that some *passions* may betray us to, may deserve that title of *infirmities*. As when any *naturall trembling* or other *passion* incident to the *flesh*, being (without any *improvement* into an *inordinate passion*) an *incitation* of mind, makes me not discern or not weigh the sinfulness of some *small light sinne*, which offers it selfe to rid me from my *feare* &c. as if the venturing of some *lesser sinne* should promise me *rescue* from *death*, which being otherwise represented to me as *unavoidable*, were withall very *formidable* to me.

Sect. 36.

For although in this case the *least sinne* be not in strictnesse to be *admitted*, though it be for the *saving* of my *life*, and though the *deliberate resolution* that in such a case I will *venture* on such a sinne, because it is but a sinne of *Weaknesse* and so *excusable*, do make it in that case to be *wilfull* and *unexcusable*; yet *abstracting* it from this, and *considering* it *not before-hand*, but onely *at the time* of *suddaine surprizall*, it may be said, that the *temptation* of the *feare* being so *great* above the *proportion* and *size* that the *sinne* is at that time represented in, this may passe for a sinne of *infirmity*.

Sect. 37.

To come now to *specificall* or *particular sinnes*, and define *universim* that they are *sinnes of infirmity* (as of some I did that they were *wilfull*) I shall not *adventure*, because as I said, some *circumstances* might *improve* some acts under those *species* into *wilfull sinnes*, in some men at some time. All that I shall say is, that 1. *Evill thoughts* being *suddenly* (or as soone as they are *deprehended*) *rejected* with *indignation*, 2. *Wandering thoughts* in time of prayer, following us onely out of *custome* of thinking on some *honest* or *lawfull* things (which yet I desire and in some *ejaculation* pray for *strength* to cast away from me, when I set about that *worke*) and never *distinctly* consented to, but *crowding* in upon a *confused imperfect consent*, or *non-rejection*, 3. *Wicked motions* *unconsented to*, or if on the *suddaine* consented to, yet presently *retracted* againe, (and

(and not onely strangled or frustrated for want of opportunity of acting them) are most capable of that title of *infirmities*.

■ For any more particular knowledge of them, every man will best be able to advise himself, when he hath tryed his actions by this touchstone, that [Those onely are finnes of *infirmity*, when our sincere endeavour and industry and the use of grace given us, and prayer for more grace, and other meanes prescribed us, are not able to free us from some acts of those finnes, or when all our failings in endeavour &c. are but consequents of humane frailty, not of wilfull sinne. Sect. 38.

Of these that which I shall say for close, will, I conceive, be matter of as much comfort, as the former part was of discomfort to any. To wit, that through the mercy of Christ under the Second Covenant, *Infirmities unconquered, unforsaken, sticking to us till our very deaths*, may be and shall be most certainly pardoned to them, that have nothing else to be charged on them. i.e. by whom all wilfull finnes be sincerely forsaken, and for *infirmities* 1. their soules humbled in confession, and contrition, 2. pardon humbly begg'd in Christ's name, and 3. sincere endeavour used against them; they shall I say be pardoned, if not so farre as not to be punished in this life, yet so farre as not to separate from the love of God here, or vision of God hereafter, though they be here never wholly overcome, or put off.

This I would make the interpretation of that distinction of a generall and particular repentance, so ordinary among Divines, that the particular repentance should not onely descend to particular wilfull finnes, especially those that are committed after the receiving knowledge of the truth, but also extend to the actuall forsaking of them; but the generall repentance belong onely to finnes of *infirmity*; and that 1 without descending to all particulars of that kind, 2 without extending our sorrow &c. for them to actuall forsaking. For the sacrifices of the law being appointed to be offer'd for these finnes, but not for wilfull, argue that Christ typified by those sacrifices, when we were weake, dyed for us, and by his death hath obtained pardon (for all that walke not after the flesh, but after the spirit) for all their finnes of weakenesse, on termes onely of humiliation, particular, or, where that cannot be, generall confession, prayer for pardon, and affiance in Christ for that pardon,

pardon, without any *actnall overcomming* or casting off, or *getting rid* of them, (which in *wilfull* sinnes must be superadded to the former), so, that he that at the time or minute of his *death* should be guilty of one of them, it would not hinder his *salvation*, any more then the same would be inconsistent with a *regenerate justified estate* in time of life.

So that the conclusion may be safe and cleare. A true Christian may safely live and dye with *sins of infirmity* about him, but live or continue in any *wilfull* sinne, much lesse dye he cannot, or if he doe, he ceaseth to be such. *He that is borne of God sinneth not,* and *he that doth sinne is the servant of sinne.* Some *spots* there are which are not the *spots of sonnes*, *Dent. 32. 5.* and they that are guilty of them, may be *resolved*, either never to have right unto, or if they had, to have *forfeited* all their *priviledges* of *Saintship here*, (such are *justification*, &c.) and *hopes* and *benefits* of it *hereafter*.

OF



A PARAPHRASTICALL EXPLICATION OF *Heb. 6.*

v. 1.
Διό.



λόγῳ διακα-
λύψης,

O R this cause (or because it is an evidence of children and babes to be *alwaies* fed with *milke*, still taught nothing but the *elements* of the *beginning* of the *Oracles* of *God*, c. 5. 12. and to know nothing of that *higher doctrine* of *righteousnesse*, i. e. of our *justification* and *sanctification*, v. 13. which depends extreemely on the doctrine of *Christ's Melchizedekian Priesthood*, v. 10. to which being consecrated, v. 9. he [became the author of eternall salvation to all those that obey him,] which words are the *compendium* of the *Doctrine* of

ὅτι τὴν τελει-
ότητα περι-
μεθα, ἀφέντες
τὸ ἀρχαῖον
χρῆμα λόγον.
our *justification* and *sanctification*.) Let us *proceede* to this higher and more *perfect doctrine*, or such as is proportionable to an upper forme of *Christians*, *leaving* or *passing over* these *doctrines* that *Christ* began with, (such was that of *repentance* and *faith*, *Mark* 1. 15. the first words of his preaching) and not beginning at the very elements of *Christianity*, againe, those fundamentall doct-
trines that the rawest *Christians* are taught; as by name those,

μετανοίας πο-
τερω ἔργων,
καὶ πίστεως,
καὶ βαπτισμῶν
First, of *repentance* and turning from our *unregenerate* workes. Secondly, of *Faith* or beleefe on *God*. Thirdly, of *baptizing*, as that contains both the *baptisme* of *Repentance* and of *Faith* precedent, both *John's* *baptisme*, the *baptisme* of *repentance*, and *Christ's* *baptisme* admi-
nistred by the *Apostles*, the *baptisme* of *Faith* in the *Father*, *Son*, and *Holy Ghost*. Fourthly, of *laying on of* hands, whether that which is answerable to our *Confirmation*, or

ἐπιθέσεως τε
χειρῶν
First, of *repentance* and turning from our *unregenerate* workes. Secondly, of *Faith* or beleefe on *God*. Thirdly, of *baptizing*, as that contains both the *baptisme* of *Repentance* and of *Faith* precedent, both *John's* *baptisme*, the *baptisme* of *repentance*, and *Christ's* *baptisme* admi-
nistred by the *Apostles*, the *baptisme* of *Faith* in the *Father*, *Son*, and *Holy Ghost*. Fourthly, of *laying on of* hands, whether that which is answerable to our *Confirmation*, or

ment-

mentioned of those that *had beene baptized*, or that in *Absolution*, or a third, that *on the diseased*, the ceremony of curing them, (of which there is so frequent mention in the Gospells, *Matth. 9. 18.* and *19. 13.* *Mark. 5. 23.* and *6. 5.* and *7. 32.* and *8. 23, 25.* and *16. 18.* *Luk. 4. 40.* and *13. 13.* and many times in the Acts in the description of miraculous cures.)

Fifthly, of the resurrection of the dead. Sixthly, of eternall judgement or *μιαδικασίας*, adjudging of men to eternall life and eternall death. And by the help of God, this we purpose to doe, i.e. to proceed to those sublimer doctrines of Christ's Melchisedekian Priesthood, fore-mentioned, c. 5. and resumed v. 20. of this Chapter. Onely for those that are

such *non-proficients* in Christianity, that after so long profession of that doctrine need still to be taught the principles againe, even that of *repentance from dead workes*, being themselves turned backe or in danger so to turn to their former *Vn-christian* unregenerate courses, let them know this important truth, for which I cannot but goe out of my way a little, and tell them in a paren-

thesis; That it is impossible, that those who have bin once regenerated (for this is the result of that which is expressed by many phrases) that have once been baptized or enlightened, the word signifies both, because

adults were not baptized, till they had beene catechised, and sufficiently instructed in the faith. 2. That have had a gust or tast of the celestially gift, whether of Christ, that *Tit. 2.* is called *σωτήριος χάρις*, saluificall saving grace, or whether the grace of Christ.

3. That have beene partakers of the Holy Ghost, of those gifts and graces which that worketh in the heart by the preaching of the word, or invisible overshadowing. 4. That have had a gust of the good word, or Gospell (*εὐαγγέλιον* & *καλὸν ῥῆμα*, being all one) of Christ, and of the powers whether of the Kingdome of grace, the state of Christianity, (for that is cal'd *μέλλον αἰών*, the age to come, by the LXXII. *If. 9. 6.* where it is set, as the title of Christ, that he is *πατὴρ μέλλοντος αἰῶνος*, the father of the age to come, as opposite to that

Judicall State) or whether of the Kingdome of heaven

4. Ἀδύνατον
γὰρ τὸς ἀπαξ
φωτισθέντας,

γδοσιν
τῆς δωρεᾶς
τῆς ἐπεραίνου,

μετόχους γει-
νηθέντας
πνεύματος
ἁγίου,

5. καὶ καλὸν
γδοσιν
τῆς ῥήματος,

δυνάμεις τε
μέλλοντος
αἰῶνος.

6. καὶ παραπύ-
σοντας

ἀνακαινίζεν

εἰς μετάνοιαν,

ἀνασταυρῶντα

ἑαυτοῖς τὸν

ບົວນ $\frac{8}{7}$ ດີຂຶ້ນ, ກຸ

παρὰ δ' ἔγγρα-
φίς τε

Reports.

D 2

grace

Of Conscience p.
34.

grace, but doth not thus resist sinnes by the helpe of it, from him) shall be taken away even that which he hath. Fifthly, that God doth not upon every sinne committed by a regenerate man, no not upon every sinne committed against knowledge, against grace (if it be but some single act) presently with-draw his grace, for this sinne may be presently retracted by repentance, not indulged or staid in, and then to such humble sinners God gives grace, doth not take it away from them. The case that such acts of sinne bring regenerate men to, hath from the Scripture beene explained in another discourse, which I desire may be there considered, and not repeated here. And though it be a sad one, even God's delivering up to Satan, yet doth not that inferre the with-drawing of his Grace, or forsaking, but rather the giving or continuing sufficient grace, 2 Cor. 12. 9. *passage out, and power of bearing it*, 1 Cor. 10. 13. But then sixthly, that upon the regenerate man's walking after the flesh, relapsing into the sinnes of his former unregenerate life, like a dogge to the vomit, &c. or into a new set of other sinnes, spirituall pride, faction (able to denominate a man carnall, 1 Cor. 3. 3.) and the like filthinesse of the spirit, then doth God with-draw his spirit from that man, and therefore such sinnes as these are called *peccata vastantia conscientiam*, & *tristantia spiritum*, grieving and quenching of the spirit of God; which though it strives with sinners, yet shall it not alwaies strive, Gen. 6. 3. *When unrighteousnesse commeth in, i.e. any old or new vicious habit, then the holy spirit of discipline will not abide*, Wisd. 1. 5. And therefore 'tis said, 2 Pet. 2. 21. That they that after they have knowne, turne from the holy Commandement, or the way of righteousness, and are againe entangled in the pollutions of the world, which they had once escaped, v. 20. fall into a worse estate then they were in before their regeneration; which must needs be by the totall with-drawing of grace from them. To which purpose is that of Saint James out of Solomon, that God resisteth the proud, where resisting is opposed to giving of grace, and so notes taking it away, and the proud opposed to the humble, are the proud impenitent obdurate sinners; or they that go on in any impenitent course against knowledge or science. All which being premised, 'tis cleare that they that are thus fallen from a regenerate state to their old unregenerate course of sinne, &c. and so by Gods just punishment deprived

deprived of his grace, without which they were able to do nothing, are not now possibly able to recover or renew themselves to repentance. As they that are only *slipt* or *fallen*, but not *layne downe* in their mire of sinne, might by the grace which they yet have, and by the preaching of the word, be able to doe.

That this is the meaning of the place, may yet farther appeare by the *similitude* following, v. 7, 8. brought on purpose to explaine

7. ἢ ὅτι ἡ π-
ῖσα τὸν ἐπ'-
αὐτῆς πολλή-
κισ ἐρχόμενον
ὕετον,

καὶ τί κτερεῖ-
τάην ἐνδε-
τον ἐκείνους
δι' ἧς καὶ γέ-
ωργεῖται,
μεταλαβέ-
ται εὐλογίας
ἀπὸ τοῦ Θεοῦ.

8. ἐκτρέφεται
δὲ ἀκαρπῶδες
καὶ τριβύλλος,

ἀδόκιμος.

κατὰ τοὺς ἐν-
γίς, ἢς τὸ
τέλός ἐστι
καύσιν.

it. For the *ground* that hath the *benefit* of the *raine* to *moisten* its naturall *driness*, and so to make it *able* to *beare fruit*, and that hath suck't in that *raine*, and been *actually moistned* by it, (which is the lively expression of the premised *regenerate man*) if it *doe bring forth* *fruit to the husbandman*, performe that which it is *enabled* (and is *expected* from it) to *performe*, (which is an expression of him that makes good *use of grace*, lives like a *regenerate man*, this [*he that hath*] in the *parable of the talent*) it *shall receive blessing from God* (the *more grace in the parable*.) But that same *moistned and manured ground* (the same *regenerate man*) which *bringeth forth nothing but thornes and briars*, (the *servant that proves evill and faithlesse*, that makes not *use of grace* to its due end of *resisting lusts*, and *overcomming the world*, but falls into his *unregenerate sins*, lives as if no *culture* had beene bestowed upon him) is *rejected*, (*deprived of that reward which tother had*) for so ἀδόκιμος, an *agonisticall* word, signifies generally in this booke, as I Cor. 9. 27. one that *misses the prize, the reward*) the *blessing of more grace*: And contrarywise is *nigh to cursing*, that punishment of withdrawing of grace due to it, and the *end of it* is to be burnt, or to burning, which whether

it be set to note *eternall perdition*, or else an *extraordinary kinde of husbandry*, which we call *Devonshireing*, cutting off the turfe and *burning* it upon the ground, to make that beare which *ordinary culture* would doe no good on, I shall not define. Onely from that latter interpretation, which I suppose will be rejected, I shall take the hint to say that which though the interpretation be not admitted, will yet be without contradiction

true, that how *impossible* so ever it be for such an one to *recover himselfe*, or for the ordinary meanes to worke upon him, yet 'tis still *possible*, that God may by some *extraordinary* meanes of *spirituall husbandry* recover and reduce that man. All that is here affirmed is onely this, that there is no promise that he will, and the thing is onely in the *hands*, the *free hands of God*, not so much as constrained by a *promise*, and so no ground either of depending upon it for my selfe that God will doe it for me, or *prejudging* others that for them he will not doe it.

I can foresee but one objection now producible against the *probability* of this interpretation, and it is this, that this *impossibility* of doing any good by our owne *naturall strength* without Grace is so *universall* a truth, that it cannot be here appropriated to this one case of *apostasie* or *recidivation* of the *regenerate*. For the *regenerate*, remaining so, can doe no good thing without it, and those that are not yet *regenerate* are as unable to *convert* themselves, as these are to *recover* or *renew*. To which though I might answer, that the instancing in this *particular*, is most (and only) proper to the *Apostles* present purpose, who speakes to *converts*, who were either thus *fallen* or in danger thus to *fall*, (and therefore though the *Aphorisme* might be extended to those others, yet we have no reason to expect, that the *Apostle* should so farre *recede* from his businesse in hand as to doe it, and so the *objection* will be of no force) yet will the *answer* be more *cleare* and *satisfactory*, if I adde, that indeed that which is here said, is *proper* onely to this *kind* of sinners, the relapst *regenerate*. For of the *regenerate* not so false, it is most certaine and agreeable to Scripture-doctrine to affirme, that by the *spirit of Christ* he can do all things, that he hath *sufficient grace*, and by that *sufficient strength* to doe what God in the *Gospell* requires of him, and therefore 'tis affirmed of him, i.e. his *person* thus enabled, that he is thus able; and consequently he is every where *exhorted* to doe accordingly, to *worke out his salvation*, to *stand*, to *quit himselfe like a man*, to *purifie himselfe*, and a hundred the like, which (every one) suppose him to have *grace* by which to doe it.

And for the *unregenerate*, though indeed he having no *grace*, can as yet doe nothing, yet some *promises* there are in the *new Covenant* of giving of grace to him, (mention of giving Christ for
every

every man, (that Christ being the *σωτήρ* & *χάρη*, the salvificall grace that appears to all, teaching them, &c.) and in Christ striking a Covenant with those to whom he is given, and part of the effect of that Covenant, *δυναμις λατρεύειν*, to give strength to serve him, and againe mention of the talents dispens'd among the servants, to all some, and upon the good use of the least more bestowed. From whence sure it may be concluded, that 'tis by some default of our owne, whosoever have not sufficient grace given us, especially the promise being so punctuall, that God will give the Holy Spirit to them that aske him of God by importunate unwearied prayer.) Whereas in case of the fore-mentioned relapse, there is no such promise of Grace, to give us such a claime to it, nor consequently the same degree of possibility to renew, that the other hath to convert, God's promise of giving grace to them, which doe not resist it, adding much to that possibility; and his no promise to the other, being sufficient prooffe of the impossibility of the other, according to the importance of Aquinas his note out of Aristotle, l. 3. Eth. that those things are said to be possible to us which we can doe by the helpe of our friends, (which we can doe by a derived power, though of our selves originally we cannot) and God being a friend (I meane no enemy, but lover and helper beyond all friends) to unregenerate men, so farre as to give Christ to dye for them, and his holy Spirit to descend to them, being such enemies, to love them and give them the effects of love, whereas to them that have rebelled and vexed his Spirit, he is not such a friend, but an enemy to fight against them, Is. 63. 10. And so no such secondary derived way of possibility competent to them, because no such assurance of any friend to aid them in it, there being none other imaginable but God, and he being to such an one an enemy rather.

Parallel to this place thus interpreted is that in the same Ep. c. 10.

26. *Εκείως
ὡς ἁμαρτανό-
ντων ἡμῶν
μετὰ τὸ λαβεῖν
τὴν ἐπιγνώσιν
τῆς ἀληθείας,*

For those that after the accepting of the knowledge of the truth, after the embracing the Gospell, or Christianity, being regenerate and born anew of water and the Holy Ghost, doe fall willingly into their old (or other new) courses of sinne (for *ὡς ἁμαρτανόντων* signifies, not the single act, but the habit of sinne, 1 Joh. 3. 6. and 5. 18. Rom. 2. 12. Heb. 3. 17. and *ἐκείως* added thereto notes it to be a voluntary wilfull trade of sinne,

sinne, which is supposed by having *received knowledge of the truth*; whereas 'tis possible to continue *ignorantly*, and so by infirmity in such *habit*, and then that will not be capable of such *aggravations* as there doe follow, nor withall pertinent to this case) by

ἔτι δὲ ἀ-
μαρτιῶν ἀπ-
λείπεται δι-
οία.

this meanes fall into a condition, for which the Gos-
pell hath not provided any ordinary *remedy*. Which
is the meaning of [*there remains not now a sacrifice*
for finnes] And that sense ariseth thus. For them that

had *sinned ignorantly* under the *law*, there was place
for *sacrifice*, the *Priest* was to offer a *sinne-offering* for them (cal-
led ordinarily in the 72. δὲ ἀμαρτίας) and they were not to be far-
ther *punished* or proceeded against in *foro*, but he that did *wilfully*
or *despightfully* breake the law, was upon *sufficient* prooffe of it by
witnesses, put to death in *capitall*, or otherwise punished in other

28. Αὐτεῖς
τὴν νόμον Μα-
ρτίας, χωρὶς δικ-
τιμῶν ὅτι οὐκ
ἦν ἡμεῖς μαρτυ-
ρῶν ἀποφθνήσκου.

crimes, without *mercy* or *pity* to him, (which is the
sum of the 28 verse) & so in like manner proportio-
nably to those types, he that hath sinned through
ignorance or *ignorantly*, lived, and gone on in *sinne*,
(and such the finnes of the *unregenerate* life are
counted to be, done *ignorantly* in *unbeliefe*, as Saint

Paul saith of himselfe, and the same will hold of the finnes of
those that are *Christians* in *profession*, *baptized*, &c. and yet have
not amended their *lives* or forsaken their *finnes*, for they are still
in an *unregenerate* state, not capable of that description, c. 6. 4,
5.) *there is mercy* to be had for him (as Saint *Paul* saith of him-
selfe, 1 *Tim.* 1. 13.) *Christ* hath *died*, offered himselfe a *sacrifice*
for sinne, and so delivered men from the *danger* of such finnes, up-
on condition that they doe *repent* of them, and *amend*, nay by
this *sacrifice* of his he hath purchased *grace* for such, *sufficient* to
bring them out of that *darkenesse* to *light*, from that state of *un-*
regeneration to *repentance*, so that for that man considered in that
state, though he be a sinner, yet (as Saint *John* saith, 1 *Epist.* 2. 1.)
Christ is an *advocate* and a *propitiation*, and here there remaineth
a *sacrifice*, a meanes of *pardon* and a meanes of *converting*, *Christ*
giving himselfe, both that he might *redeem* and *purifie*, *Tit.* 2. 14. *ju-*
stify and *sanctify*. Yea farther, when this man being *regenerate*
falls into any *single act of sin*, (if it be through *ignorance* or *weake-*
nesse (as still there remaine some *relicks* of them in the *regenerate*,
the

the state in this *nonage* of ours, being but an *imperfect* state) then yet or still this sacrifice remaines, and pardon is had by it to the regenerate disciple upon acknowledgement and petition; nay if it be not capable of the excuse of ignorance or *weakenesse*, yet if it be not continued in, but retracted presently by repentance, this sacrifice yet still remaines in force for him, as in the Law when the leprosie doth not spread, Lev. 13. 23. or is healed in the leper, 14. 3. then though the Priest shut him up againe seven daies, &c. answerable to excommunication or delivering up to Satan, yet still v. 4. the Priest shall offer sacrifice for his cleansing, and so here though the sinne be leprosie, an *uncleane spot* in the soule, yet being not spreading but presently retracted by repentance, it may bring some inconveniencies upon him, such as have been mentioned elsewhere in the case of delivering up to Satan; but yet it may passe for a spot of sonnes, at least such as shall now not hinder from being a sonne; and this sacrifice here, or 1 Joh. 1. 7. the blood of Christ parallell to it, cleanseth from such sinnes as these, continues pardon and grace as yet to such, obtaines of God that he with-draw neither. But if any man, after the embracing of Christ, receiving the truth and grace, i. e. being thus regenerate, shall returne to his old pollutions again, (or some new in exchange for them, the filthinesse of the spirit in stead of that of the flesh) to a course and trade of sinne, having not now the excuses or alleviations, of which before he was capable, shewing himselfe to contemne both the mercy and grace of God, to despise that pardon, and (to make no use of, but contrariwise) to resist that grace; there is no direction for any offering for such; this very sacrifice of Christ belongs not to him so farre as by Covenant to obtaine continuance of pardon for him, or continuance of grace; God may justly with-draw both, and Christ's blood say nothing to the contrary; nay, God

20 ὁ τὸν υἱὸν
θεὸν καταπα-
σας, καὶ τὸ αἷμα
τῆς διαθήκης
κοινὸν ἡγνα-
μενος, ἐν ᾧ ἡγ-
ιάσθῃ, καὶ τὸ πνεύ-
μα τῆς χάριτος
ἐνυβρίσας,

hath told us that in this case he will with-draw both in the places forementioned, and the same may be collected from this place from the aggravations here set upon the sinne, that it is the treading upon the Sonne of God, profaning the blood of the Covenant, i. e. making the blood of Christ uneffectual to his pardon, and contumeliously using the spirit of grace, and so grieving and quenching that spirit. And

so v. 27. all that *remains* behind in *justice*, or by tenour of the
 30 ποσὴν δὲ *second Covenant* expectable from God, is that he
 τὴν ἐκδοχὴν &c. should proceed to *judge* such a *sinner*, and his *zeale*
 or *wrathburne* like fire, to consume all such *gaine-*
sayers or *adversaries* that walke thus contrary to all his methods
 of mercy, of grace, and from hence all that can toward *comfort*
 of such be concluded, is, that 'tis not here said, that God cannot
 or never will give *grace* againe to such, or use *meanes* for the *recal-*
ling them, because of God this is not here affirmed. From which
 negative argument, though the *possibility* of such *recovery* may be
 concluded, yet there are little grounds to *conclude* it *probable*, or
 reasonable for any man (that should by that be encouraged to
 spirituall security) to *depend* or *hope* in it, for if the weight of one
 31. οὐκ ἔστιν ἡ ἐξουσία τοῦ θεοῦ
 ὡς ἐκδοχὴν &c. shall he be thought *worthy* of or *adjudged* to? i. e.
 τὰς τιμωρίας; worse then that under *Moses law*, when the *offen-*
der, 28. was *put* to death without mercy) we shall
 rather have *reason* to *feare* God will punish such with *excision*
 or *cutting off*, without giving any new stocke of *grace* to *recall*
 them againe: For the word ἐκδοχὴν in this booke doth not so often
 import *being thought worthy*, (which might consist with *contrary*
mercy) as *meeting* with that reward, *actuell receiving* of it.
 So ἐκδοχὴν δόξης, Heb. 3. 3. is to *have honour bestowed* upon him,
 (and ἐκδοχὴν τιμῆς, 1 Tim. 5. 17.) and not onely to be *thought wor-*
thy of it. In proportion to which if the words should be *inter-*
preted and taken without *exception* or *dispensation*, [ἐκδοχὴν τῶν
 &c. he shall be punished in a worse manner] there will be little
 place of *comfort* for such to depend on, and from thence to fall
 into such *dangerous snares*; and yet because after all this 'tis pos-
 sible that though ἐκδοχὴν τῶν τιμωρίας in the good sense signifie *actuell gi-*
ving, yet it may not in the ill, *actuell punishing*, because to *thinke*
worthy and to *reward*, still goe together in God, in *retribution* of
 good, but not so in *evill*, his *pardoning mercy* oft interceding; and
 againe, because those words may well passe not for any *law set*
 to God, (but onely as a *meanes* to keep us from so falling, when
 we stand, by setting such a *direfull character* upon it, shewing us
 how *promiselesse* and *dangerous* such our state is) it will therefore
 be no temptation to anywho is in this *sad estate* to be *hopelesse* or
 give

give over *labouring* to get out again, but rather a *Summons* or *Proclamation* of terror, straight to *awaken* him out of that estate to *humiliation* and *prayers* to God, lest it be too late. And in this the example of *David* will be *encouragement* to him, who after a years *leepe* or *lethargy* in those sins of *adultery* and *murder*, &c. (which were such *falls* of a *regenerate* man, and by God's ordinary meanes never retracted all that while) was yet by God's grace, and mission of a Prophet extraordinary *recalled* and *reduced* again, though it cost him afterwards many *floods* of *teares* & penitentiall expressions to wash out those spots which he had thus contracted (& though even still he lies under the *reproach* of that sinne, when he doth not of any other, because that *only* was *indulged* in so long) 1 King. 15. 5. And the same may be said of *Solomon* also, who after such heauey *falls*, which beyond all the children of God are sadly recorded of him in Scripture, was by God brought back to *repentance*; God's *mercy* being beyond all promise (I shall adde beyond all other *example*) to him in this behalfe.

And therefore the close must be, that if we have *followed* them in their *sinnes*, we must be sure to *imitate* them also, not only in the *repentance*, and *sincerity* of that, but in all the *degrees* and *demonstrations* of their *repentance*, if we *hope* for the *mercy* which they met with. To which I shall adde no more save onely this, that the *product* of that which from these places hath beene *concluded*, seemes to be very agreeable with that famous case set by Saint *Augustine*, *l. de perseuer*: of two men supposed to be *converted* together, to live the life of *converts* in the same manner, to fall together, and so to continue some time, and then one of them *before death* to *recover* and *rise* againe, and the other to *dye* in his *state* of *relapse*; where he makes this an argument and example of God's making a *discrimination* betwixt men, supposing this last act of recovery in the one, to be an act of spirituall extraordinary grace to him, which was not given, nor by any obligation due unto the other; which is the most that from these two places thus paraphrased hath beene collected.

He that thinketh he standeth let him take heed lest he fall.
1 Cor. 10. 12.

If any man be overtaken in a fault, you that are spirituall restore such a man, considering thy selfe lest thou also be tempted, Gal. 6. 1.

Then saith the Devill, I will returne to my house from whence I came out; and comming he findeth it empty, swept, and garnished; then goeth he and taketh with him seven other spirits worse then himselfe, and they goe in and dwell there, and the end of that man is worse then the beginning. So shall it be to this evill generation,
Mat. 12. 43.

Behold thou art made cleane, goe, sinne no more, lest a worse thing happen unto thee. Joh. 5. 14.

OF
A L A T E,
OR, A
DEATH-BED
REPENTANCE.

Brutus in Epist. ad Pergamen.

Οὐ δοτιον μετανοει τοῖς ὅτε εἰς τὸ παντελὲς χαμεῖν ματαιοῦσι.

By HENRY HAMMOND D. D.

L O N D O N,
Printed in the yeere 1646.

1

A. I. A. E.

DEATHBED

APPENDIX

Continued in the next volume

By Henry James

LONDON

Printed in the year 1870



OF A L A T E O R A

Death-bed Repentance.



ON CERNING a late or Death-bed repentance, (which I conceive much fitter for a *sad secret consideration* in the presence onely of God, and the Scripture, & ones own soul; then for a *dispute or debate*, wherein either each party may be unwilling to *yeeld*, or willing to *retaine* their owne prepossessions, or else that

Sect. 1.

person that hath long depended on the benefit of a late repentance, may thinke it great *raſhneſſe* to *reſigne* up that *bold* upon *ſlight* grounds, and ſuch will any ſeeme to be at a ſuddaine tranſient representation;) It muſt firſt be acknowledged, that one of thoſe two things is ordinarily underſtood by it, either the *perfecting our accounts* With God at that time, *reinforcing* all our former good *reſolutions*, and *ſhutting up* that buſineſſe of our ſoules, which in time of health had beene ſincerely begun, but not perfected; or elſe the *Beginning* of that worke of Repentance at that time.

For the firſt of theſe it is acknowledged, that the *Cloſe* of our *lives*, whether it be *old age*, or *ſicke bed*, is very proper and uſefull to that purpoſe. For the perſon that hath before that, ſincerely converted to God with unfained *sorrow* and *confeſſion* of all former ſinnes, and firme *reſolution* of amendment, (which is the *leaſt* that true repentance can conſiſt of) may then, when he ſees himſelfe drawing toward a *period of a life*, mixt with *infirmities*, and ſinnes, lay his full load on his owne ſhoulders, and ſo with true *sorrow* and *compunction*, come heavy laden to his Saviour, lay downe that burthen before God by particular *confeſſion*, and beſeech his

Sect. 2.

pardon

pardon through the sufferings and satisfaction of Christ for every of these; which pardon the true sincere penitent hath on those termes promise to receive from Heaven. Nay, he that had before made many good resolutions, and yet through custome of the place, through strength of naturall constitution, and such like temptations, hath hitherto not beene so faithfull to his resolutions, as he ought, may now at last upon God's visitation, and by helpe of this discipline of Heaven, radicate and settle such resolutions so deepe, that they would be constant, and persevering, if he should againe recover; and so this discipline may in that case be thought to have beene designed by God to this wholsome end, and the working of such an effect will no doubt be acceptable in his sight.

Seet. 3.

μελιστόν τὰ
κνεία.

τὰ μὴ εἰς ἐργα-
σίαν πῦρ ἦκοντα
ἀλλ' ἐτ' ἀνέ-
πλεα τοῖς οὐνοῖς.
οἱ οὐ πῶ, non ὕ-
σῳ πῶ πειδεί-
τες. Heins. in
Arist. 21.

But for the second, the beginning, I say the beginning the worke of repentance at that time, I desire these particulars may seriously be laid to heart. 1. In a generall view of it, whether it be not reprochfull and contumelious thus to offer God the refuse and vilest of our age and parts, like that offering to Ceres Phrygiensis in Pausanias; none of the hony of their bees, but only the wax, or juicelesse part of their labour; and of their wooll; those fleeces which were not fit for use, but full of the daglockes, the coursest and foulest part of it. That kinde of wooll, if a late Criticke's bold conjecture might be heeded, was it in which the sponge of vinegar was put, when 'twas given Christ on the Crosse. The Criticisme I shall confesse very insolent, but the observation on that supposition, true and obvious enough, that it was the greatest contumely that could have beene offered unto Christ.

2. Whether a person that now in time of youth or health, depends in any measure upon that repentance of old age, or disease, that defers the forsaking of wilfull sinnes, or labouring to overcome passions or vanities for the present, in contemplation of the possibility of doing all this at the last, and of the conceived benefits or usefulness of such repentance, do not, for the present, grieve, and resist, and refuse the holy spirit of God, which at that time importunes to be heard and obeyed.

Seet. 4.

3. Whether he do not promise himselfe, that though Gods spirit be thus grieved and resisted, yet he will never be wearied out, but will be as bountifull and constant in giving of grace, after such resistance, as before.

4. Whether

4. Whether to hope this be not contrary, as to that of the Prophet, *Is. 63. 10. They rebelled and vexed his holy spirit, therefore he was turned to be their enemy, and he fought against them*; so also to the method of God in dispensing his Grace described in the Gospel, especially in the parable of the Talents, which goes upon this rule, that he that makes use of, and improves that measure of Grace which God affords, shall have more, but he that doth not, that which he hath shall be taken away from him; As *Gen. 5. 3.* where we read *my spirit shall not alwaies strive with flesh*; the Greeke hath *ἐγὼ ἀμυνεῖ*, shall not abide or dwell with him; & the Hebrew is thought to have a peculiar notion (*נִיְ from נִיְא sheath*) *my spirit or the spirit which I have given to man, shall not be thus unprofitably laid up, and sheathed in him, the talent that lies so long idle shall at length be taken away, and the floud be sent to awake or drowne such unprofitable-spirited-men.* It is the phansy of a very learned man, that these were the *τὰ ἐν φυλακῇ πνεύματα*, *1 Pet. 3. 19. the spirits (in prison say we) of whom God so complaines that they were sheathed, lay idly and unprofitable in mankind, in Noah's dayes who went and preacht to them.* Which if it be rightly conjectured by him, will conclude them, and all such others in the number of the *ἀπειθήσαντες*, *v. 20. disobedient*, whose repentance and amendment Gods patience (*ἡ παρ' ἐξεδέχεται*) once expected, but at length gave over expecting; the very same provoking condition (expressed by the same word, *ἀπειθήσαντες*) that *Heb. 3. 18.* is put under that direfull oath of God, that they should not enter into his rest. Thus the preaching of the Gospel, the means of working grace being allowed in an eminent manner to God's people the Jewes, and after the death of Christ, yet farther continued to them for some time, upon their resisting of those meanes, is taken away from them, *Mat. 21. 43.* To which purpose that terrible passage so oft repeated and so little understood (*Matth. 13. 13. Mar. 4. 12. Luk. 8. 10. Joh. 12. 40. Act. 28. 26. Rom. 11. 8.* all taken out of *Isa. 6. 9.*) is very observable, being in the place of the *Acts* peculiarly applied to this matter, the removing of the meanes of grace from the Jewes to the Gentiles, *v. 28.* of all which severall repetitions of the same words, this is the plaine constant sense, that because they had first resisted that powerfull meanes of grace, so long vouchsafed unto them, therefore they

were by God's just punishment deprived of those meanes (that spoken to them *obscurely in parables*, which was to others *plainely*, as the places in the Gospell specify) and so delivered up to *hardnesse of heart*. For this reason or cause (so $\kappa\alpha\iota$ denotes) *because their heart was* (in the preter tense, *was before*, not *is*, in the present) *waxen grosse*, and *their eares were dull of hearing*, $\kappa\alpha\iota\ \epsilon\iota\sigma\alpha\gamma\alpha\gamma\mu\epsilon\sigma\tau\alpha\iota$ in the aorist, they had for some indefinite time been so *slow and dull in hearing*, $\kappa\alpha\iota\ \epsilon\kappa\kappa\lambda\upsilon\sigma\tau\alpha\iota$, *their eyes had they closed*, lest they should at any time see, or heare, or understand, or convert, and so God should heale them. That this is the meaning of that hard place (a proclaiming of consequent desertion from God upon their precedent obdurating their hearts against God's meanes, and not any absolute, antecedent, unprovoked act of God's hardning of them) the manner of setting downe the place both in Saint *Matthem*, and in the *Acts*, and the rendring it as a reason of *Christ's speaking to them in parables*, in three other places, will inforce; as might be more largely here manifested, if it were seasonable. And indeed (to returne from this short digression) the promises of the Gospell goe generally on this ground, assurance of grace to the *humble*, that is, to those that being *sensible* of their danger through sin, doe obey God's call, and resigne themselves up as *Subjects* to *Christ*, but withall that threat adjoined of *resisting the proud or disobedient*, *7a. 4: 6.*

Seet. 6.

And though it may be said that God doth not alwayes withdraw his *Grace*, and his *calls* the meanes of grace upon every such *resistance* of ours, and therefore I may still hope that he will continue them to me to the *houre of my death*, and then I may make use of them; yet the *answer* will be pregnant enough,

Seet. 7.

1. That although God upon every act of our *resistance* doth not wholly withdraw all *grace*, yet we have reason to think that the oftner we *refuse*, and *resist*, the more apt God is to *forsake* and desert us, and perhaps the *weaker* are his *after-calls*; As the *Angel of God* which he promised to send as a guardian before *Israel*, *Exod. 23. 20.* indued with the *power of God*, *v. 21.* was, say the learned *Jewes*, upon their *worshipping the calfe*, taken away from them, and an inferiour weaker *Angel* given in his stead, with no more then meere *Angelical* power; and this they ground on *Exod. 33. 3.* where God, that *v. 2.* saith he had promised to send his

his Angel before them, now tells them, he will not goe up in the midst of them, for they are a stiffe-necked people. And then sure this will be able to inforce that warning of God's concerning that Angel, *Exod. 23. 21. Beware of him, and obey his voice, provoke him not;* as being sure that any such provocation will bring some revenge or punishment after it. A gleame of which truth it was, that the Heathens conceived that their *τοῦτοι θεοὶ*, the Gods, or Angels of Cities or Nations, did upon the provocations and sinnes of the inhabitants solemnly forsake their Altars and Temples, resigne up their care and tuition of them. 2^{dly}. That every act of our present resistance adds to our future obduration, as the beating of an hammer on an anvill (such is the ἡ ἀντίτυπος in *Theod.* the soule that reverberates every stroke or call) makes the anvill the smoother, and in effect the harder, I meane lesse capable of impression; and then in the ordinary dispensation of the spirit, though God should continue the same degree of grace, after our frequent resistances which he gave before; yet we should then be lesse likely to receive it, then we were before, when yet it appeares we did not receive it. Whether by one or both of these meanes it comes to passe, I know not; but sure every such sinne that is thus added to the tale, makes the reduction of any sinner more difficult and improbable then before it was; and I shall appeale to the conscience of every such man that hath for any time flattered himselfe with the hopes of what a Death-bed repentance may do for him, whether he do not find that ever since he entertained those hopes, he hath grown more wretchlesse, prophane, Atheisticall, and so much farther from the end he hopes for, or depends on, and every day in an estate more deplorable, and desperate, then other.

3^{dly}. That we have no reason of beleeving, or hoping, farther then we have grounds from the word of God, (the foundation of all beleife and hope) and that either from some promise, or example there. Sect. 8.

And therefore the next thing I desire should be considered, is,

1 How farre those promises and examples may be extended, and from thence that it be resolved unreasonable and unsafe to extend our hopes or persuasions of our selves any farther, then those will make it prudent for us to extend them.

For the promises, that which is most familiar with us, and on Sect. 9.

which 'tis most likely most men take up this hope, is that, where-with our *Common prayer-booke* begins, *At what time soever a sinner doth repent him of his sinnes &c.* of which (that we mistake it not) these two things are observable.

1. That that place contains no *promise* of Gods giving the *grace of repentance at all times*, which is the only thing which all this time we consider; but onely that *at all times* God is ready to *forgive* on supposition that we doe *repent*.

3 That that place cannot so fitly or probably be applyed to a *death-bed repentance*, because if we look into the margin of our bookes we shall see the place cited from *Ezech. 18. 21, 22.* and therefore is in justice no farther to be extended, as an *infallible promise of Scripture*, then that in *Ezech.* will beare; and that upon examination will yeeld no more then this, *that at what time soever a wicked man shall convert to God, turning from all his sinnes, that he hath committed, and on the contrary live, and performe the actions of a new life, keep all Gods Statutes, that is, performe (though not perfect, yet) sincere, universall, impartiall obedience, and doe that which is lawfull and right, he shall surely live, he shall not dye, his transgressions shall be forgiven; and in his righteousness, his renewed sincere obedience, he shall live.* Which doing, and keeping, and righteousness, how it can be applyed to him which begins his worke not till he sees that he is just ready to dye, will hardly be imaginable.

Seft. 10.

*Qui promissit
penitenti ve-
niam, non pro-
misit peccanti
penitentiam.*

But having said thus much of this one Place, I remember the saying of an *ancient* (uncontradicted by any that I have heard of) that *though God promise pardon to all penitents at all times, yet he hath no where promised repentance to those all at all times, and that is all we now speake of, & therefore shall now suppose there are no such places, and therefore seeke no farther for them; and though without such promise 'tis possible God may still give that grace of repentance, yet that he should do so;*

1. It is *extraordinary*, and therefore he that despises his *present* offers, hath little reason to *hope* that those *extraordinaries* shall be reserv'd for him, and if still he will *hope*, *Job* hath told him, *The hypocrites hope shall perish*, and I shall be bold to adde, that there is no greater degree of *Hypocrisie*, then this want of *sincerity*, which appeares now in him by his not accepting of grace for the present,

present, by refusing or deferring to do that which he is enabled and solicited to do.

In stead of seeking after more such promises I shall adde one Se&. II. terrible threatning, *Psal. 95.* which is repeated by Saint Paul in the *Epistle to the Hebrews*, and by our Church thought fit to begin our daily morning service. Where after these words *To day if you will heare his voice, harden not your hearts*, which signifies the time present, or at farthest the time of Gods calling to them in his word to heare his voice, 'tis straight added to all others, *I have sworne (and Gods oaths are irreversibile) in my wrath, that they shall not enter into my rest.* To which these two other places may fitly be subjoyned, *Prov. 1.26.* where as the punishment of those that have refused Gods calls, 'tis added in Gods name, *I will laugh at their Calamity, and mocke when their feare cometh.* A terrible place to him that hath neglected Gods seasons and opportunities, and at last comes to be surpriz'd with Death, and the feares that accompany it, and then begins to fly to God for succour, and grace, and pardon, & God in stead of compassionating, scoffes, & laughs, & mocks, at him; The least that this can import, wil be that that time is a very improbable time for that most necessary work to be wrought by Christ in us. The other place is that admonitiō of the author to the *Hebrewes 12. 16, 17.* that no man be prophane as *Esau* was, in selling his birth-right for a morsell of meate. i.e. (at least by way of accommodation) that pretious priviledge and birth-right of grace here, and (consequent to the Christian use of that) his eternall inheritance in Heaven, for some transitorie pleasure of this earth, lest it befall him eternally, what befell *Esau* here in respect of his father's blessing, he found no place of repentance, could not get his father *Isaac* to repent, or reverse the donation from *Jacob* to him, though he cryed bitterly for it, *Hast thou but one blessing, O my father? blesse me, even me also, O my father;* and so, as it follows there, *sought it carefully with teares.* The full importance of the place is, that they that are guilty of *Esaus* despight and contempt, which is there called *prophanenesse*, may have reason to apprehend that they may fall into the same hazard for their spiritual estate, that *Esau* did for his temporall, be irreversibly lost, and finde no place for repentance in God, though they seeke it with sorrow, and grieve, and bitter compunction, carefully with teares. To which

purpose *Christ's* dealing with the people of the *Jewes*, is matter of example, and admonition to every of us, *Luk. 19. 42.* when weeping over Hierusalem he said, *If thou hadst knowne, or O that thou, even thou didst know, at least in this thy day, the things which belong unto thy peace; and as if that time were past, just as he was a speaking, he adds, But now they are hid from thine eyes. For the dayes shall come, &c.* It seemes before the point of the comming of those dayes of their surprizall, the things belonging to their peace were hid from their eyes, to wit, upon that criticall fatall act of their crucifying *Christ*, adding that bloody transcendent impiety to their former killing, and stoning of the *Prophets*, on which certaine irreversibile destruction went out against them; In which case though *Noah*, *Daniel*, and *Job* should intercede, they should not be able to reverse it.

Sect. 12.

To which purpose 'tis observed generally by *Divines* from these, and the like grounds, that there is to every wicked man a time when the *measure of his iniquities* are filled up, and Gods patience in waiting for him so wearied out, that he gives over calling, or expecting, or waiting his repentance. This was wont to be called by the *Jewes* the *measure of judgment*, i.e. a pitch of sin, upon which judgment infallibly followed, destruction of whole Kingdomes, and the like. This time is not to be knowne by any man of himselfe, (nor to be discerned by any observation, and comparing of himselfe with others) either by the *number of sinnes*, or *calls of God*, or *yeares* spent in sinne contrary to those calls, there being so much *variety* in these, and in Gods dealing with men, that nothing but Gods *revelation* can give us any certaine knowledge in this point; Only this may be said of it, 1. That the death of an impenitent sinner, i.e. Gods *plucking* him away in that state, is, when it comes, a certaine *indication* of it. 2. That it is *possible*, I say *possible*, that it may be before the time of death, i.e. that the man which is come to that *fulnesse of sin* and ripenesse for excision, may be kept alive by God beyond that time, and if that, which I say is *possible*, ever actually be, then is that man concluded under a *finall* sentence, an irreversibile estate in evill, even in this life, and consequently 'tis *possible* some impenitent sinner may in *this* life arrive to that estate. For as *Numb. 16. 38.* the censers and the *lives* of *Corah* and his company were forfeited to God together, (as that

that place should be read, *the censers of these sinners with their soules, or lives, v. 38. are hallowed, v. 37. i. e. consecrated, forfeited to God, their goods and their lives together*) so is it with grace, the speciall *supellex* or furniture of the soule, that, and life are betray'd together, the same degree of *sin*, the same pitch of *provocation* makes *forfeiture* of both, and then God may use his *power* and *dominion*, as he please, take both together, or take one and reprieve the other for some time, *withdraw grace*, and leave life, for some ends in his *wisedom* seeming good to him; and as there the *censers* were not *destroyed*, but *made into broad plates for the Altar*, used to the *service* of God, when the *owners* were *swallowed up quick*, so no doubt on the other side, might the owners have been kept alive, & used by God some way to set out his *glory*, and yet the *censers* have beene *destroyed*. It being free to God to take the forfeiture, when, and how farre he please, and in case of such *filling up their measure*, either to *withdraw grace* only, (which if it be *totall* and *final* makes up the *irreversible estate*) or else if he so please, to call for both the *deposita* at once, take away *grace* and *life* together.

נבפסח

That I thus take confidence to conclude, is upon the *authority* of *Scripture*, which hath made it cleare to me that it was thus actually with *Pharaoh* at one time of his *life*, after the *sixth judgement* peculiarly (but not before, through all, or any part of the space of the former *calls*, much lesse at, or before his *birth*, or before Gods *messages* to him) when God is said to *harden his heart*, & to make him stand, or keepe him alive, (when otherwise he had cut him off from the earth, but that he intended thus to reprieve him) that he might shew in him his *power*. *Exod. 9. 14, 15*. Which because it is a notable (and as farre as I have observed in *Scripture* a *singular*) *example*, and because by some mistakes in our translation and by other *prejudices* it is become somewhat *obscure*, I will here set downe as it lyes in the story.

Sect. 13.

Moses & *Aaron* are sent to *Pharaoh* with that message from God concerning the *dismission* of the *Israelites*, and with *miracles* and *signes* to give authority to their *message*, and *Pharaoh* refused to *harken* or obey, but *hardned his heart*, *Exod. 7. 13*. In which place our ordinary Translation hath mistaken, for it is not to be understood, as we read it, that he, i. e. God (as yet) *hardned Pharaoh's heart*, for the words do not beare that in the Hebrew, nor had any such thing

Sect. 14.

thing by way of story at that time beene intimated (only by way of prediction, and evidence of *Gods praescience*, Ex. 3. 19. and by way of *Decree* what God would doe upon it, c. 4. 21. and 7. 3. which was *after* fulfilled, and not yet, and might therefore be referred to that *after-time*) (but ויִּרְדֹּף לֵב פָּרְעֹה *Pharaohs heart waxed strong, or hard, was hardned*: and so it followes v. 14. the Lord said to Moses, *Pharaohs heart is hardned, he refuseth, &c.* and so the very same words are rendred by our *English* c. 7. 22. and c. 8. 19. *was hardned*, in the *passive*, not *actively* he hardned. And so this denotes only an act of *stubbornnesse* in *Pharaoh*, an obstinate resistance or refusall against *God's calls* and *miracles*, & not any act of *Gods* either *positive* or *privative* (by way of desertion) in *hardning* him, only the Lord had said that it would be so, (in the end of that verse) which referres to *Gods* prediction of his *stubbornnesse*, c. 3. 19. *I am sure that the King of Egypt will not let you goe*; and that, I say, grounded only in *Gods praescience*, which hath no more to doe with (no more *influence* on) the *effect*, nor degree of *causality* in the producing it, then my *seeing* of any *object*, hath on the *object*, being perfectly as *extrinsecall* and *accidentall* to the effect, as my *sight* or my *knowledge* is to another mans *action*, and the thing *foreseene* no more necessitated to be by that meanes, then it would if God did not *foresee* it, it being common to God with us to worke by his will, and not by his *praescience*, and the absurdity being as great, to affirme that he willeth by his *knowledge*, as that he *knoweth* by his *will*, or that I see with my *eare*, or *heare* with my *eye*, and such like: the truth of which *Calvin* it seemes discerned by some hint in *Valla's* writings, and from him *Beza* learn't, and acknowledged it also. After this obduration of his against a *call* and a *wonder*, God proceeds to a judgement of turning the water into blood, v. 16, 17. and that it seemes was a very sufficient meanes of conviction unto this obdurate *Pharaoh*, for so saith God, *Hitherto thou wouldst not heare, but in this thou shalt know that I am the Lord, behold I will smite, &c.* this visible judgment was able it seemes to extort from him the *acknowledgement* of the hand that sent it, in *this thou shalt know*, and yet after this, it followes, that *Pharaoh's heart was hardned*, v. 22. neither did he set his heart to this also v. 23. and the reason is given, because the *Magicians* did (in these two signes) the same thing also by their *inchantments*.

Vid. Instit. l. 3.
c. 23. num. 6.
praescientia sola
nullam necessitatem creaturis imponi libenter concesserit, tametsi non omnes assentiantur; sunt enim qui ipsam causam rerum esse volunt. Verum acutius, & prudentius Valla, &c.

After

After this comes the *plague of frogs*, and that it seemes came so neare him (on him c. 8.4. and into the Kings Chamber, saith the *Psalmist*) that, though the *Magicians* were able to do the like, yet being not able to deliver him from them again, he calls for *Moses*, and intreates his prayers for deliverance from this *plague*, and promises that he will *let the people goe*, v. 8. and *Moses*, to improve this mercy to him, that it may be a softning deliverance, that the *frogges* and the *obdurate heart* may depart together, bids him choose his time *when*, v. 9. and it shall be done for him, v. 10. *that thou mayst know that there is none like the Lord our God*. But it seemes this had no effect on him neither, for when he saw there was *respite*, when the judgement was removed, (now *God's mercy* was his temptation as before the *Magicians* enchantments) he *hardned his heart*, and *harkened not*, v. 15. and this was a third wilfull act of his owne obduration, agreeable to what *God* had foretold of him, as the *Lord* had said. Then comes the *plague of lice*, v. 17. and in this the *Magicians* are posed, v. 18. the *Devill* that before could *hurt* but not *deliver*, that could doe *destructive*, but not *saving miracles*, is not now able to *destroy*, to doe *mischiefe*, *confesses* and *proclaimes the finger of God*, as he doth the *Messias* in the *Gospell*, when the *Pharisees* denied him, and yet for all this, this *testimony* and *sermon* of the very *Devill* against him, it followes, *his heart was hardened*, v. 19. and he *harkened not as the Lord* had said.

Sect. 15.

δεῖ μακροθυμία αἰσία σκληροκαρδίας. Βασιλ. l. ei δεδς αἰτ: γκκ.

After this comes the *swarme of flies*, & that not only as a plague miraculously produced, but with a signe, v. 23. a *division* betwixt *God's people* and his, *no flies swarming in Goshen*, but in all *Egypt besides*, on purpose to make him sensible of his sin by the *particularity* of the *punishment*, to the end that he might know, v. 22. on purpose to *teach him piety*. By this it seemes *Pharaoh* is wrought on a little, first to give *leave* that they shall *sacrifice* to *God* without *going out of the land*; then when that would not serve (because by so doing they should *sacrifice the abomination of the Egyptians to the Lord before their eyes*, v. 26. i.e. those things which the *Egyptians* would detest to see so used, *Gen. 43. 32.* to wit in *Manetho's phrase*, τὰ ἐν Αἰγύπτῳ θεῖα καὶ ἁγία ζῷα, cattell w^{ch} were sacred among the *Egyptians*, first by law forbidden to be killed, & after, though not then, received into the nūber of their *Gods*, for so was *Apis* saith * *Tacitus*, a bull and the speciall *God of the Egyptians*) he proceeds farther

Sect. 16.

* Cæso ariete in contumeliam Ammonis. Bos quoque immolatur quem Aegyptiis Apim co-
tunt.

ther and giveth way that they may goe into the *wildernes*, only you shall not goe very farre away, v. 28. and upon this promise, *Moses* promises to intreate for him, v. 29. But now *Pharaoh* had already *hardned his heart* foure times, & at one of those times he had over and above dealt *falsely*, promised faire, c. 8. 8. but brake his promise, and therefore now *Moses* after this fift judgment, though he promise to pray upon his promise to mend, yet doth it with a particular warning more then at any time before; but let not *Pharaoh* deal deceitfully any more, v. 29. as ominating that, if he bid, now the danger would be greater then ever before, and yet v. 32. as soone as the judgement was removed, *Pharaoh hardned his heart*, כפוע הוה *hac vice*, this turn, this time also.

Sect. 17.

Upon this God sends that plague of murrain upon all the cattle of Egypt, c. 9. 6. and the heart of *Pharaoh* was hardned, 7. and so still all this while though *Pharaoh* was obdurate, yet this by no act of God's, but *Pharaoh hardens his owne heart*, and will not let *Israel* goe, as the Lord commanded. Upon this God sends another judgement, that of boiles and blaines, v. 10. and then 'tis said in a new stile יהוק יהוה the Lord hardned the heart of *Pharaoh*, v. 12. (which sure was the time at first referred to by God by way of prediction to *Moses* c. 4. 21. as our margent directs, and was the judgement before threatned implicitly in that speciall caution or warning, c. 8. 29.) and this God never did till then; and therefore as after that warning 'tis said that *Pharaoh hardned his heart* this time also, so 'tis here said, v. 14. that כפוע הוה this turne, this time, now, though not before, God would powre all his plagues upon his heart, and those plagues on his heart are sure effects of Gods obdurating.

Sect. 18.

Upon which immediately follows the passage wherein the greatest difficulty lyes, c. 9. 14, 15. not as we read it [for now I will stretch out my hand, that I may smite thee and thy people with pestilence, for the event proves there was no such matter, *Pharaoh* was not smitten by the pestilence, nor cut off from the earth by that meanes, but drowned in the red sea some time after. But thus should the words be rendred, And (or For) now I had sent or stretcht out my hand, and I had smitten thee and thy people by thee pestilence, and thou hadst beene cut off from the earth. It is שלחתי in the preter tence, sent, saith Ainsworth, or rather had sent, (as 'tis ordinary in Hebrew for the preter tence to beare the sense of the pluperfect tence) and

and *Paulus Fagius* from the *Chaldee Paraphrase*, *nunc prope erat coram me ut dimissem*, I was neare stretching out my hand, referring as 'tis probable to the plague of the murrain, in the beginning of the Chapter, (called מור both in this verse, and that v. 3.) which might have seized upon him and his people, as it did on his cattell, or else to those boiles, v. 11. which might be plague-swellings, and so proper enough to have cut him off; and so that which followes will be more cleare, But (not And) in very deed for this cause, הַעֲמֵרְתִּיךָ I have (not [raised thee up] but) made thee stand, kept thee alive, *sustentavi te* saith the ancient Latine, sustained thee, (for otherwise had it not beene for this, I had smitten thee with the murrain or plague before, and thou hadst some time since beene cut off utterly, but that I intended) to shew, or make known, or make to be seene (for so מַעֲרֵרְתִּיךָ literally signifies) my power in thee, as in cutting up or anatomizing a man alive, which is condemned to death, (saith *Chrysostome*) that others may be instructed and benefited by that dissection.

In this matter 'tis true Saint Paul reads *ἐξήγειράς* *ἐξ* for this very thing I raised thee up, say we; but that must be understood and interpreted by what we have already found to be the meaning of the story, and not on the other side this rendring of the passage in the story (which the context inforceth, and *P. Fagius*, and out of him *Ainsworth* acknowledge to be the importance of the Hebrew) brought to the sound of our English phrase in Saint Paul, for *ἐξήγειράς* must not needs referre to the time of Pharaoh's birth, or to any absolute destination of his person, (it would be hard to bring any example of such a sense of it in Scripture, or other Author) but may belong to some particular passage or part of his life, and so directly to this point of time, when God saies he might have slaine him with plague or murrain; and so be rendred raising, as that signifies a raising one out of a danger or sicknesse, a rescuing or recovering him, and so keeping alive, as 'tis ordinarily used in Scripture of raising from sicknesse or death. The sense certainly is, that God continued him alive, when he had filled up his measure of obduration, and so in ordinary course was to be cut off by death; in the same manner as the author of the booke of *Wisdom* saith of God's dealing with the Canaanites, c. 12. 20. Those who are due to death thou punishedst with so much long animity, and so it's intimated by that which follows, Rom. 9. 22. God wil-

Tom. 5. p. 781.

Seet. 19.

Rom. 9.

ling to shew his wrath, &c. endured with much long suffering the vessels of wrath fitted to destruction.

Sect. 20.

And then when Pharaoh's heart was thus hardened by God in this extraordinary manner, God expostulates with him, v. 17. (in triumph as it were over this sinner that now is the illustrious object of his judgements of obduration, plague of heart, & a kind of hell on earth, for which he was reserv'd, beyond the ordinary period of life, kept alive for this remarkable judgement) as yet exaltest thou thy selfe, &c. and in reference peculiarly to that expostulation is that objection to be understood, Rom. 9. 19, *διὰ τί ἐτιμύρεται;* why doth he yet find fault? i.e. God might indeed, saith the objector, with good reason finde fault all the while of the former six judgements, when Pharaoh hardened his owne heart; but now when God hath hardened him, and by a totall deprivation of grace (without which he cannot choose but sinne) ingulfed him in an irreverfible state, as much as if he were in hell, *διὰ τί ἐτι*, why yet or still doth he find fault, or expostulate? for who hath resisted his will? then God might be said to will his obduration, which he had inflicted by way of punishment, (though before 'tis confest he could not) and what possible resisting of his will is there, that he should still find fault? The answer to this objection (first by way of *ἐνστασις*, not for any exact determining or stating any point of controversie or question, particularly of that immediately precedent, [who hath resisted his will?] but for the puzzling and silencing of the objector, v. 20. 21. and then by speaking directly to the matter in hand about Pharaoh, v. 22.) might out of Saint Chrysostome be fully cleared, if this were not already too large an overgrowne *πάρεργον*, and this part of it impertinent wholly to the matter in hand.

ἡ ἀπερίβλητος
ἀντὶ τῶν ἡμετέ-
ρων, ἀλλὰ διὰ τὴν
γὰρ ἀνὰ κτησιν,
Chrys.: t. 5. q.
778. & againe,
οὐκ ἐνστασις (a
figure of depel-
ling the inten-
tion, or avoid-
ing the hate of
the objection)
ἡ ἀπερίβλητος
ἀντὶ τοῦ λόγου αὐτοῦ.

Sect. 21.

The result of all that I have laboured to lay downe concerning Pharaoh is this, that although his state were a long time but reverfibly ill, as long as he hardened his owne heart, yet when his owne obdurations were come to the fulnesse of measure, and he ripe and dropping into hell, as after the sixth judgement he was, then God exchanged the first part of that due punishment of his in another world, that was instantly to have commenced, for a temporary cooler hell here, hardened his heart, and obstructed all possibility of repentance from him, and so concluded him in this life in an irreverfible estate.

Sect. 22.

Having gone thus farre, I shall now demand, whether an impenitent

nitent Christian, that in the midst of many meanes of grace, many calls of Christ for many yeares together afforded, doth repeate and reiterate his *resistances*, and *hardens* so oft his *owne heart against God*, be not as great a *provoker* as Pharaoh was? I am sure, that that which Josephus makes the character of Pharaoh, ἀπεργούνη καὶ πονηρίας καὶ κακίας, *Folly with wickednesse and malignity*, is the just inscription of such for the most part. And if it be objected, that such an one is not allowed those signes and prodigies that he was, I answer, 1. that tis but the greater *mercy* to him, that he is not, those being all *destructive miracles*; and if he complaine for want of them he may within a while (if he have not already) meet with some *rouzing judgement*, some sharpe disease of the *stone*, or *strangury*, or *feaver*, a *thunder* and *lightning* about his eares, which will be able to supply that place, and *aggravate* his guilt, perfectly as high as Pharaoh's, if he be not reformed; 2. *Father Abraham's* answer to *Dives* may be *conviction* to him, that he that hath the *Moses* and *Prophets* in the *Christian* sence, the many *methods* of the *Holy Ghost*, the many *calls* of Christ in the *Church*, and is not wrought on by them, *neither would that man repent*, though al Pharaoh's miracles were shewed before him; some *magician-inchanting-deceit*, (flattery of his owne corrupt heart) or *comfortable hope*, which the removall of a punishment would be apt to infuse into him, would be as sure *divertisements* to avoid the force of the most powerfull worke of Gods upon him, as the like were then unto Pharaoh.

'Tis true there may be some disparity (in regard of some circumstances) betwixt that Pharaoh and the *Christian impenitent*, and therefore there will be no certainty deducible from Pharaoh's example, that any man now a dayes doth come in this life to that *irreverfible estate*; This I am most willing to graunt, and fromthence to conclude, that 'twill be a great madnesse for any *melancholy hypocondriack* from this discourse to take occasion to *pahnsy* himselfe actually in that estate, and from thence to give over all hope, and labour to get out againe. 1. Because the doing so is the sure way to *ingulfe* him in it for the future, though he be not yet in it, which is one peece of *fury*, thus to run into that, which I feare, when the feare ought in any reason to drive me from it. 2. Because this paper hath only laboured to prove that a man may fall into it, if he doe not take heed, which if it be *beleevd* and made use of,

Señ. 23.

Of Conscience,

he never shall fall into it; and to give over all heed is a use quite contrary to this doctrine. 3. Because the only reasonable, and the farre more proper use of this doctrine will bee, 1. To hasten our repentance. 2. If it have beene deferred too long, then to helpe to repaire that defect by more zeale and intention, and vehement desire, by more humiliation to root it deepe, and by fruits (all that are possible) to evidence the sincerity of it, and in all these respects to lose no time in impious or melancholy thoughts, but by a speedy change to confute our feares, and shew that we are not lost irreversibly. 4. Because whosoever is supposed to be subject to these discouraging thoughts, and so in danger to be hurt by this doctrine, is supposed for the present to be desirous to repent and amend, and then by a principle laid in another discourse, we must suppose his present estate, though it be ill, yet not to be irreversible, this care and desire to get out being a character and indicium of that state of sinne, which is styled sinne not unto death, for which the prayers of others, viz. of the Church have that promise, 1 Joh. 5. that God will in answer to them give him life, i.e. not present pardon or salvation, continuing as he is, but sufficient means of grace to bring him to repentance first, and then to life. But if he have cast of all desire of being better, then as I have no such grounds of comfort for him, so will not the principles of discomfort, that this discourse hath offered, prove matter of despaire to him, but rather of rousing and wakening him out of his presumption. This one answer is alone abundantly sufficient in this matter, and then for any man thus to give over the former only hope (not upon any appearance, or probable argument, but upon a phansie or jealousy of his owne, raised only on some occasion or pretence, I am sure not ground, or cause taken from this Discourse) will be so unreasonable (and withall so impossible to cleare or rescue any the truest and wholesomest discourse from such accidentall mistakes, and scandals, and insequent conclusions) that I shall not adde any more words to prevent, or cure it.

The truth is, there is another kinde of desperation, that of going on still in our wickednesse (as Jer. 2, 25. [thou sayest there is no hope] is set to signifie, saith Grotius, *abstinere nequeo*, I cannot abstaine, and that impotence an effect of a passionate will, or a custome in sinning, as followes in that verse, *I have loved strangers, and after them will I goe*) the running headlong upon all the sinne, and danger,

ger, and misery in the world, which we are wont to call a *desperate state*, because it is the neglecting of the *condition*, upon which all the *Gospell promises* (the onely ground of *hope*) are made over to us; and to *fortifie* us against that, is the only *designe*, and project of this paper. I wish it may prove *successfull* to it.

All which being not only granted, but proposed as *necessary* considerations to be taken along with this doctrine, it remains still cleare and *uncontrolled*, that God may, if he will, thus punish a *hard heart* with *totall* and *finall* *subtraction* of *grace*, and so with *hardning* *irreversibly*, either here, (which I only say he may, but know not that he will) or at the hower of death, at which time there is no doubt but *he will* thus proceed with every *impenitent*. And though it be *hard*, if not *impossible*, to judge, when the former of these times is come, or before-hand to divine when the *latter* or *former will come*, either to another or to my selfe, and so still there is *hope*, to him that will make *use of hope* to present *amendment*, not to *secure procrastination*, yet these three things may be resolved on.

Sett. 24.

1. That there is or may be such a *time*, as to *nations* and people, so to *particular sinners* also. In the 10th *generation* the deluge came upon the *old world*, and in the 10th *generation* after that, the *fire* and *brimstone* came upon *Sodome*, and nothing but *repentance* could then have reprimed them, or put off their ruine; To that end 120 yeares warning was given to the former, and *Noah* designed a *preacher of that repentance*; and to the latter, the *Chaldee* reads, that *God came downe to see*, whether they had made to cease, or made an end (so paraphrasing עָשָׂה כְּלָה) i.e. *repented*, Gen. 18.21. & if not, I know, saith he, what I will doe; Irreversible destruction in that case. And our Saviours parable of the *Tree* that for so many yeares deceived the owners *expectation*, is to the same purpose, and the issue of it, *Cut it down, why cumbereth it the ground?* Secondly, that every day spent in an unreformed state, brings a man nearer to one of these periods of *obduration*, or excision irreversible, as every of those *generations* continuing unreformed, came nearer to that 10th and last *generation*. Thirdly, that every call of Gods being *rejected*, brings him yet nearer to it, as every step in the way brings nearer to the journeyes end. Fourthly, that an unreformed sinner, if he do (on confidence of longer space, and resolution not to begin that so necessary a worke of *repentance* till the last, but in the

the meane to enjoy the pleasures of sinne, till the dayes come, that he shall say, *I have no pleasure in them*) continue so one minute longer, doth by such presumption terribly provoke God to bring that fatall punishment on him, and so, if he will goe on, may that next minute (for ought he knowes or any can ensure him) engulfe himselfe in that *irreverfible estate*, out of which, when he is once in it, no escape or issue is to expected.

See. 25.

And though after all this, one of Christ's parables seemes to allow as free a reception, and as faire an hire to the labourer, that cometh latest into the vineyard, as to any other, yet this is in case he be not sooner called, but come as soone as he is, not when the earlyer call hath bene oft rejected, on purpose to avoide the heat and burden of the day; much lesse when 'tis therefore rejected, because it is too early, and because the going in later will serve turne as well, for sure God is not likely to be circumvented, and cheated, and mockt, by such crafty merchants as these, nor to call such at the eleaventh howre that would not come, at the 3^d, nor 6^t, nor 9th, nor to admit, or reward them that come in that manner, as they are likly to comewith, (i.e. only a desire of heaven) when the doors are shut, when they are not called. To which purpose his dealing with the *Israelites* is remarkable, God commanded them at his bringing them out of Egypt to invade the *Canaanites*, and promised them strength to overcome them, and possesse the land, but they refused to go up; afterwards when he bid them not, they would needes go up, & then they miscarried in the attempt; the application is easie and terrible to the delayer, or refuser, and the parable of the foolish Virgins seemes to bring it home to our pupose, they come knocking when the doore is shut, and finde no admission. *Mat. 25. 11.*

See. 26.

And beside the deterrements that may thus be offered us on Gods part in this businesse, many other are ready at hand from consideration of our selves, as 1. that though God doe continue to call, yet we may be as likly to deferre still, as before we were, and to thinke that other one act of procrastination may be as safe, as the many former have bene. 2. That leisure, will, or strength may then be wanting, and then farre more probably then before, by how much a more chronicall habit doth harden the heart, weaken, and stop the eare, and many the like; and so still nothing is safe, but present instant returning. The Prophets speech is remarkeable to the confirmation and enforcing of this, *Esa. 55. 6. Seeke the Lord*

Lord while he may be found (it seemes there is a period of that time, and so a time when he may not be found, *ἵνα ἐσθράγισαι ταμίαια*, when the storehouses are sealed up, saith Epiphan:) call yee upon him while he is neare. Let the wicked forsake and returne, &c. an actuall forsaking and returning (sorrow for losse of heaven, or apprehension of instant hell, will not serve the turne) and then comes the promise that God will have mercy, &c. and so Prov. 8. 17. *Those that seeke me early shall finde me*, the promise is to the early seekers, and to no others, and so farre of the promises.

Then for any example in the word of God, on which to ground Sect. 27. this hope, or make it prudent that a future death-bed repentance should be depended on, I thinke there is but one that will be pretended, that of the thiefe upon the Crosse; concerning which it is observable,

1. That it appeares not of him, (nor have we any reason to charge it on him) that he ever procrastinated or purposely posted off his conversion, till this so late a date, and so he will not be matter of comfort to them that do.

2. That as farre as we have any knowledge, he seemes not ever to have heard of Christ, at least to have beene called or instructed by him, till he met him upon the Crosse, and consequently he can be no precedent to any that hath lived an age or a great part of it under the preaching of the Gospell.

3. That for the thiefe to be converted then, and beleieve in Christ in that state of greatest humility, upon the Crosse, (which so scandaliz'd the Jewes, when by all other motives they were inclined to have beleev'd on him) was a most notable illustrious eminent act of faith, and ought in any reason to be preferr'd before that which is ordinarily found among men.

4. That it was accompanied with as many effects of sincere conversion, as that condition was capable of, confession of Christ, and devout prayer to him for his mercy, or remembrance when he came to his Kingdome.

5. That it was not extorted by the fear of death, but proceeded from a sight, and acknowledgement of the innocency, and power of Christ, even upon the Crosse, and this was an argument to himselfe and others, (and was it seemes so acknowledged by Christ) of the sincerity of his faith, and conversion to God, and that being supposed sincere, will undoubtedly be accepted, be it never so late.

6. This was done by the *thiefe* in the midst of all temptations to the contrary, the *Crosse* one great temptation, and such as almost all the Disciples were shaken with, and besides the other *thiefe* was his tempter to the contrary, railing on Christ, &c. *Luk. 23. 39.* and also the *chiefe Priests, and Scribes, and Elders, mocked him, and they that passed by reviled him wagging their heads, Mat. 27.* and so that *new-convert-Thiefe* was a singular person, almost the only *confessor* in the company. These particulars being observed will give us reason to acknowledge the difference great betwixt the example of the *thiefe*, and any that make use of that example to deferre their repentance till the last, and will consequently advertise us, that though it succeeded very well to him, it may succeed very ill to us.

Sett. 28.

For other examples it will, I beleve, be very hard to produce any out of Scripture (and for allegations out of humane-story, or observation, it will not be pertinent to produce them, because they bring not with them any evidence how they were accepted by God, as that of the *thiefe* did, *This day thou shalt be with me in Paradise*) and yet to be sure to omit nothing, that may to any seem pertinent, we will suppose the conversion of Saint Paul to have somewhat in it, something like that of the *thiefe*, for he was stricken to the earth, in the midst of his threatnings and slaughters against the Church, and before he was recovered againe, undoubtedly converted, and after lived to be a most gracious Apostle. To which example as farre as can concerne our case in hand, I answer, by proposing these three considerations.

Sett. 29.

1. Whether, supposing that Saul had died when he was thus stricken, (yea though it had been after the delivery of those words, v. 6. [*he trembling and astonished, said, Lord what wilt thou have me to do?*]) conceiving no more to be meant by them then was by Saint Peter's auditours, when they said, *Men and brethren what shall we doe?* to which he there answers, *Repent, &c.* whether I say) any man would affirme, that he had been saved (and yet sure that trembling and saying amounted as farre as sorrow for sinne, without actuall amendment) or at least bring any evidence of Scripture to confirme any such affirmation. If God's absolute decree, that of Electing of his person be produced for such argument, that will as much hold for the saving him, though he had died in the midst of his blasphemies, without any such trembling; and

and then he might have been *saved*, without ever having been *converted*; which I have not yet heard to be asserted by any, unless the *Antinomian* doctrine may amount so farre.

2. Whether the case of Saint *Paul* be not quite distant from *Sect. 30.* that of a *Christian*, *delaying* and *deferring* *repentance* to the last. For that is *sinne against light*, and so a wilfull, deliberate crime, and by that God is *provoked to with-draw*, rather then *invited to give more grace*. But Saint *Paul* affirms of himselfe that he *obtained mercy because he did it ignorantly, in unbeliefe*, 1 *Tim. 1. 13.* and therefore though ignorant *Christians*, *zealous* in their *erroneous* way may be allowed some of our *charity*, upon this precedent of Saint *Paul's* conversion, and it may be agreeable to *analogy of faith*, to hope that God will by an *extraordinary* way bring them to a sight of their *errors* in time of life, or accept their *repentance* for all *sinnes knowne* and *unknowne*, (so there were in them a *preparation* of mind to have deposited their *errors* upon sufficient *light*, and to have reformed the *sinnes* consequent to those *errors*) yet that a bare *sorrow* shall be accepted for wilfull *sinnes*, when it is on purpose *deferred* so long, till it cannot *bring forth fruits worthy of repentance*, and so in effect can prove nothing but *sorrow*, (no *amendment* being added to it actually; and whether the *resolution* of amendment be *sincere*, it is both to the party himselfe, and to others by ordinary meanes utterly *un-evident*, because he is supposed to dye before any *sufficient triall* of it) I conceive will not be thought concluded convincingly from that *example*.

3. Whether the enlarging of *Sauls* life and abundant *labouring* and *suffering* of his, after conversion, be not an intimation (very observable) that great sinners, when they are *converted*, must doe much more in *Christianity*, (I meane exercise more *acts of sorrow* and *repentance*, whether by way of *restitution* to those that are *wronged*, or of *satisfaction* to those that were *scandalized*, or to expresse the sincerity of the change by way of *condemnation*, 2 *Cor. 7. 11.* of *revenge* on himselfe) then would be necessary to the *salvation* of another: and if 'were so of Saint *Paul*, whose former *sinnes* were committed *ignorantly*, then how much more of *wilfull continuers* in sinne, as he, that thus *defers* his *repentance*, is supposed to be?

The *promises* and *examples* from Scripture being considered, and *Sect. 32.*

found unconcluding: the *fifth* thing to be considered, is, whether he that thus depends on a *death-bed* repentance, doe it not because that time will be more *probable* for him to *repent* in, then any other, and that though he *repent* not before that time, yet then it will be *probable*, which if he doe, then must he think it either, 1. in his owne power to *repent* without *grace*, and that is *Pelagianisme*, or 2. that *God's* *terrors*, and the imminency of approaching dangers have that or a greater force in them, then *Ordinary Grace*; which is quite contrary to the doctrine of *Father Abraham*, *Luk. 16. 31.* (*If they heare not Moses and the Prophets, neither will they be perswaded though one rose from the dead*) & indeed to all Divinity, which asserts the *principall* or sole cause of true *saving* repentance, to be no *outward* impellent (for such were an *extorted*, not *voluntary*, nor consequently *true* repentance) but the gift of *sanctifying* grace, meeting with an *humble* malleable heart (supposing that *humility* to be first wrought by *God's* *preventing* Grace) in that sense that 'tis said, *God gives grace to the humble.* Or 3. that there is some *assurance* or *probability* that that *speciall* grace shall not then be wanting; For which yet we have shewed there is no *Assurance*; and for the *probabilities* which may induce *perswasion*, though not *assurance*, let us now consider,

Sect. 33.

1. Is it *probable*, that in this case God should give *more* grace then ever he gave before? Or

2. That the *same* or a lesse *measure* of grace then, should worke that which before it wrought not? Or

3. That that *performance* which would not have been accepted before, should then be accepted?

Sect. 34.

For the first, the rule of Scripture is, *From him that hath not, that is, hath not made use of grace given, God will with-draw that which he had given,* and *Rev. 22. 11.* *He that is unjust let him be unjust still, and he that is filthy let him be filthy still;* and this not onely God permitting, but God *deserting*, and sometimes God *delivering* up, and possibly *obdurate* also.

Sect. 35.

For the second, 'tis certaine that the longer a *habit* of impenitence in any sinne hath continued, the more obdurate the person is, especially if it have been sinne against *light*, (as our case supposes) and though it be not simply *impossible* to God to *melt* such, yet extremely *improbable* it is, that they shall be *melted* without

a farre greater degree then that, by which before they were not melted. And though sicknesse it selfe may be a meanes of some force to worke good, and being added to that grace, which without it prevailed not, may now possibly prevaile, yet is this a great uncertainty. For, 1. Some men are worst under the rod. *Exod. 6. 9.* They hearkned not for anguish of spirit and for cruell bondage, their anguish kept them from hearkning. This Hippocrates observes, *de aqua, acre & locis*, and from thence hath a pretty heathenish argument, that a disease among the *Scythians* which he speakes of, was not *θεῶν τι*, of God's sending, because it fell not on poore men, on whom he conceived the Gods would inflict all their evill things because of their murmuring and blaspheming. 2. They that are affected by the rod, doe not all repent sincerely, *Hos. 7. 14.* They have not cryed unto me with their hearts, when they howled on their beds; thus *Ahab's* humiliation, which the judgement produced, was we know no thorough reformation, onely a putting on sackcloth, and going softly, (not much of an higher pitch then what hath been related of an horse that by the help of a hot floore and some traces was taught to dance to a tune) and to that perhaps belongs that of the Psalmist, *God's enemies shall be found lyers unto him, submit themselves*, as our other translation reades, but submit feignedly, their love of God is but little improved, though there be an outward forme of submission, extorted it seemes even from haters; and so to this may belong that censure of Saint Chrysostome, (1. 2. *περὶ ἰσχυρῶς* :) which he brings as an argument why men should be onely perswaded, not forced to reformation of any fault or error, *ὅτι τὴν ἀνάγκην τῆς χάριτος ἀπεχόμενος, ἀλλὰ τὴν παραίρεσιν ἐπαρῶντι* & *δὲ*, because God rewards not those that upon necessity abstaine from evill, but only those that voluntarily do it. And it is observable in the ancient canons, that they that deferred their baptisme til they thought they should die, the *Clinici* or *bed-baptists*, had an ill character set upon them, and if they recovered, though they were acknowledged Christians, yet were excluded from any farther dignity in the Church, could never be admitted to orders, a marke of the Churches judgement of such men. Nay, 3. that which is then done by any man, there is no certaine judgement to be made, whether it be his will and intention, or no; whether it come from the man, or the disease. 'Tis a rule in *Justinian* that *sursum & minus testamenta non facit*, there is small heed due to a testament

made by one that is brought so low : and sure *repentance* is a very easie taske, if he that is *disabled* for all things else is strong enough for that. 4. The great *diversions* which the sick bed presents would be considered; 1. *disquieting*, if not *enraging*, or *stupifying* paines; 2. *decay* of spirits, and a consequent *numnesse* and *dulnesse*; 3. the *hurry* of worldly *businesse* then to be composed and set in order; all which being put together will add extreemly to the *improbability* of any mans being wrought on, or melted at that time, and rather define that it is undoubtedly the *unfittest* and *unlikeliest* season to *begin* or *perfect* a worke so great, so weighty, that before he could find no leasure, even when time lay on his hands, to set about it; and yet farther, many diseases there are, a *Consumption* by name, wherein the more desperately we are *sicke*, and the nearer our *end*, the lesse are we apt to *beleeve* we are so, and other *sharper* diseases, when they come to an *height*, deprive us of our *wits*, and *hopes* together, and by their *indications* to others, that they are *mortall*, disable us utterly from preparing for that *mortality*.

lect. 36.

For the third there is little *hope* of that, the condition which is now required under the Gospell, being as *indispensably* required of all that come to *yeares* and *powers* and *meanes* of *knowledge*, as ever the condition of the first Covenant was under that; And that condition is, *Repent and beleeve the Gospell*; & Except you repent you shall all likewise perish; now I hope 'twill be no newes to say, that *repentance* is more then *sorrow*; if it be, then observe 2 Cor. 7. 10. and it will be convincing. Besides, the example of *Judas*, that had this *sorrow* before he *hanged* himselfe, and the example of *Esau's* birth-right lost, and the insufficiency of *sorrow* at last to get *Isaac* to *repent*, or *reverse* the *blessing*, which God had decreed from him to *Jacob*, will argue that *bare sorrow* will not serve the turne to regaine the *spirituall inheritance*. Besides this *sorrow*, the most that that state is capable of, is a *resolution* of *amendment*, (as for *actuall amendment*, or the *evidencing* of that *resolution* by *actions*, this state is supposed incapable of that.)

lect. 37.

Now concerning a *death-bed resolution* of *amendment* these 8 things may be observed, 1. That it is at that time most *improper* and out of season, very unreasonable that the *end* of the *life* should be the first minute of *living well*; It is an old rule in *Hebrew*, that 'tis too late to sow *καὶ ὁ σπέρμα*, for then the corne should be

be growing up; the death-bed is a speciall season for the exercise and evidence of many Christian vertues, and consequently very improper for a seedes-time, or plantation.

2. That it is a ridiculous thing, for a man to resolve to live well upon no other consideration, but because the time is come when he thinks he shall dye. The very foundation of the resolution being contrary to the performance of it, the condition of all his good life, a presumption that he shall not live. And not only ridiculous, but null; twill be but an act of reason & justice to himself, to change the resolution when the motives are changed, and a contrary imprudence and unkindnesse to adhere to the conclusion, when the premises are confuted, and to doe that which he resolved, when that upon which the resolution was made, (selfe-love and carnall advantages, and interests) shall as much oblige him to make contrary resolutions; the invitations of the flesh being as perswasive in health, as the terrours of hell affrighting in sicknesse, the present pleasure now as strong an argument as was then the approaching paine, especially when the pleasure hath the advantage of being represented alone, without the rivall; which was the only meanes by which the other came ever to prevaile. From such grounds of discourse as this, what can be expected of this sick resolver, but that he resume his sinnes with his health, leave his new vowes in that bed, where first he tooke them up, discharge his feares, and his good motions, his Physitian and Confessor together.

3. That a desire of dying well, of having heaven in another world, may then easily be mistaken for that resolution.

4. That as a wearinesse of paines may be taken for a wearinesse of this world, so that wearinesse may be taken for mortification, and that mortification for resolution of amendment.

5. That the no strength then to sinne, may easily passe for this resolved amendment; or however resolution to amend at a time when I have no strength to sinne, may last no longer then that impotence lasteth.

6. That although this resolution, if it be sincere, (and such as God sees would bring forth fruits of repentance, if time were given) shall certainly be accepted by God, (according to that of *Wisd. 4.7. although the righteous be prevented with death, yet shall he be at rest*) yet this resolution while it is no more then so, first may be mistaken and thought sincere, when it is not, (there was little difference

difference to any mans sight, betwixt the seed that sprung up without root, and that which was sowed in good ground, till the shining of the Sunne made the discrimination) and that error not only others, but our selves may be subject to; we commit many things in time of temptation which in absence of the temptation we resolved against, and really beleaved that resolution had beene sincere; & so we omit in like manner: and the reason is, because we resolved it only absolutely, but foresaw not the price to be laied down for it, either did not discern, or else did not resolve on the paines or difficulties that it would cost us to performe it. He that is sicke, and is assured that such a potion will cure him, resolves firmly he will take it, & is perhaps at that time perswaded that this resolution is sincere, & yet when the potion comes, and proves extreme offensive to the tast, he will rather dye then swallow it; This argues the resolution either not largely enough extended, or not deeply enough radicated; he had only digested the potion, as physick, but not as loathsome, as prescribed for his good, but foresaw not then (or after is not courageous enough to overcome) the bitterness of it.

sect. 38.

And though I shall not affirme or conceive that every resolution is *unsincere* which ever actually failes, or possibly might faile in time of temptation (because those failings may be but *infirmities*, and those are *reconcilable* with *sincerity*, or but single acts of sin, and those if presently retracted againe by *repentance*, and not continued, or *persevered* in impenitently, are *reconcilable* also) yet still sure there is such a thing as *unsincere resolution*, and of the many kindes of that I shall name a few *ἐν δέξι. 1.* The resolution that doth not (or would not on supposition of tryall) hold out against the *παρανομίαι ἀνθρώπων*, the ordinary humane temptations, such as are proportioned to the strength which we have, or which, if we use the meanes prescribed, we shall be sure to receive. 2. The resolution that is not deeply rooted in an honest heart (as that is expressed first by the good, then by the moist hospitable soyle, contrary both to the thorny and stony ground, the one when the cares of the world are unweeded, unmortified, the other when the hard heart is unsoftned, unhumbléd) 3. The resolution that doth not forecast the meanes, as well as the end, the difficulties and temptations, as well as the easier and more amiable part of the taske: the man in the parable that sets on building without considering the charge, without laying or disigning the meanes whereby to goe through

through with it, the Herod that rejoyced in John Baptists light, i. e. saith Saint Augustine, beheld with joy the lustre of his doctrine, heard him gladly, and in obedience to him, did many things, but fell off, when he lookt upon himselfe, and the pleasant finnes, the brothers wife, that in obedience to him he was to part with; the resolution that doth not extend to the undertaking the condition, the unpleasanter part of the work, but onely layes hold on the prize, or the duty abstracted from the condition, which is the pleasanter, the Balaams wish for the righteous mans death, without any reall change, productive of a righteous life, or the young Augustines wish, that would be chaste, but would not yet part with the pleasures of incontinence, or the generall humour of the world, to like heaven as the place of blisse, and piety as the way to Heaven, but not to mortifie one lust for the compassing of either. 4. The resolution that proves weake, and failing, not for want of strength, but of courage, not for want of the gift of grace on Gods part, but of our making use of this grace when 'tis given, or of those meanes to which 'tis promised, (such are that spirituall *ἐλεησις* of prayer, humility, ardent importunate humble requests to heaven.) 5. The resolution that is not universall against all both finnes, and temptations to those finnes, and those not onely such as now he findes inclinations to in time of disease, but also all other that in time of health may be most likely to assault and to winne him; And in a word, the resolution which God, that sees unerringly, sees to be but temporary, or partiall, or hypocritically, in any, or all these or any other respects; And then such a resolution as these (whatever it appeare to us who are not such infallible judges of our selves, but whose hearts are deceitfull above all things) cannot have any rationally, or Christian ground of hope (meerely by the good hap of being taken away before tryall, i. e. in effect, before this hypocrisie was discovered) to be accepted and rewarded by God; or if it have, it must not be by the second Covenant, under which nothing but sincerity hath that promise.

Secondly, supposing this resolution to be sincere, and so sure to be accepted by God, yet there is no evidence to us that it is sincere, or will be thus accepted, but by worthy fruits of repentance, by enemies and temptations wrestled with, and overcome; from whence though it follow not, that God will not accept of that resolution, (because he may see it sincere without those tryals, which I conceive

Sect. 39.

ceive is the ground upon which the *Schooles* affirme that a strong *contrition* may on the death-bed be accepted without *restitution*, &c. i. e. that in him, who hath no *time* and *ability* for any thing but *contrition*, God may see that *sincerity* of *change*, which he will accept, because he sees it would bring forth *fruit* if it were allowed *time*) yet we our selves in this case cannot *know* it, and consequently the *death-bed repentance*, if in any particular it prove to be such as shall availle in *another* world, yet cannot afford the dying man any *comfort* or *rationall* assurance in this, nor consequently his *friends* any thing but the judgement of *charity*, which *hopeth* all things, for which there is no evidence to the contrary.

Sect. 40.

7. Let it be considered whether any *example* can be brought in *Scripture* or *story*, of any that wilfully and advisedly *deferred* present repentance and *rely'd* and depended on *late death-bed repentance*, to whom it succeeded well. I professe my selfe to have heard *terrible* ones to the contrary, but as yet none in favour of such *deferers*. Methinks the mention of *Felix* in the *Acts* 24. 25. hath some efficacy in it. He when (after some *preaching* of *Christ*, v. 22. and *knowledge* of that way) he heard *Saint Paul* reasoning of *righteousnesse* and *continence* (things in which it appeareth by the text and by *story*, by *Tacitus* and *Iosephus*, that *Felix* was much failing) did, as 'tis added, *tremble* and answer, *Go thy way for this time, when I have a convenient season I will call for thee*. This man upon *advise* and *deliberation* through the prevalency of his sinnes which he loved dearly, *deferres* his repentance till a *convenienter season*; And all that I observe is, that we never read of any such *season* that he made use of to this purpose.

Sect. 41.

8. Let it be considered, whether when the *last hand* of *God* comes on any man, (I meane that disease that cuts him off speedily) if that man have remained *impenitent* till then, it be not a very *ominous* and *inauspicious* signe, that that man hath fill'd up the *measure* of his iniquities, and now the *voice* be peculiarly gone out against him, as against the tree (even now mentioned) that had *frustrated* *God's* continuall expectation, [*Cut it downe, why cumbereth it the ground?*] If on the comming of a disease, (which like the *laying the axe to the root of the tree* is oft times an *hazning* call to repentance) this *use* be suddenly made of it, and *God's* long *suffering* do interpose in the *counter-voice*, *Nay but spare it one year longer, and if it beare fruit, well, but if not, then cut it downe, and* that

that voice be hearkned to, that is, if that *disease* doe not prove the last, but upon *resolutions* of new living, the life be enlarged and the *resolutions* performed; then 'tis very well; But if not, if it be (without more time of *repentance*) cut downe; if God's long-suffering, and *patience*, which was on purpose to bring to *repentance*, have been made use of (as it was said of God's long-suffering to Pharaoh) as a meanes to harden his heart, have we not reason to feare, that God's comming to strike is an argument of a severe purpose against that man? or have we any reason to hope that when his *patience* is at an end, his *mercy* and gift of effectuall grace is not at an end also? that which the *Apostle* saith Heb. 10. 26, 27. 29. 31. is much to this purpose. And I know not what will be called *falling into the hands of the living God*, if this be not, viz. to continue in sin impenitently til we fall into God's attaching apprehending hands, of which the *doom* is there most sad; It is a fearefull thing so to fall.

Sect. 42.

Having proceeded thus farre in *defining* (as *warily* and as *safely* as I could; by the conduct of God's word and Spirit) one thing may perhaps be necessary to be added, though not by way of answer to the possible exceptions and objections of disputers, because the doing of that, I find, would lead into some more nice and lesse profitable speculations, and contribute little to the direction of *practice*, the onely aime of this paper, (and therefore what was thus prepared shall not here be inserted) yet by way of necessary satisfaction to a practicall question. And the question is this, In case I be a minister, call'd to give comfort to such an one, viz. an habituall customary sinner, which were thus surprized by the hand of God, any mortall disease or wound, and were thus cast downe with extreame horronr of mind, and from thence professeth himselve resolved that if God shall spare him, he will certainly lead a new life, whether I would not give that man comfort in that case, but suffer him to be swallowed up with desperation.

Sect. 43.

To this I answer, 1. by setting before our eyes an example of God himselve in a case not very distant from this proposed, which may be matter of direction to any who shall be called to for comfort in this kind, Judg. 10. 6. The children of Israel did evill again in the sight of the Lord, and served Baalim and Ashtaroth, &c. and forsooke the Lord and served not him, v. 6. upon this Gods anger was hot against Israel, and he brought a double distresse upon them, v. 7, 8, 9: and Israel was sore distressed. And then v. 10. the children of Israel

cryed unto the Lord, saying, Wee have sinned against thee, both because wee have forsaken God and also worship't Baalim. Here is that confession and sense of the provocations, which our case supposes, and that in time of the sore distresse, and so in that parallel also. And then God's returne to them is remarkeable, 1. An exhortation continued for three verses, to aggravate their crime and ingratitude, and the close an absolute refusall, a denying present pardon to these confitents, Wherefore I will deliver you no more. And then farther yet a bitter reproach and sarcasme, v. 14. Goe and cry unto the Gods which yee have chosen, let them deliver you in the time of your Tribulation. And then the story proceeds to tell us the good use and effects that this severity wrought upon them. And the children of Israel said unto the Lord, We have sinned, do thou unto us whatsoever seemeth good unto thee, deliver us only we pray thee this day, v. 15. And they put away the strange Gods from among them and served the Lord, v. 16. their penitence is approved to God by their patience, and submission, and importunity, by present reformation, and contrary acts of piety; and then it follows, his soule was grieved for the misery of Israel, i.e. God ceased to afflict them, and on the other side prospered them to victory in the next Chapter. And then this dealing of Gods being exemplary to us, as farre as the cases shall appear parallel, may passe for a generall or first answer. But then 2^{ly}. and more distinctly to the question, I answer, that in this case the course I would prescribe to others, or observe my selfe, is this, according to this copy premised, not presently to make haste to apply comfort to that man (meaning by comfort words of pardon, or promise, or assurance, that his sinnes, in this state, shall certainly be forgiven) but to dispense my comfort discretely, and so that I may lay a foundation on which he may more safely build, and I more infallibly ascertaine comfort to him; I mean by preparing him to a right capacity of it, by encreasing yet farther in his heart, and rooting as deepe as I can the mourning (which if sincere hath the promise of comfort, Mat. 5.) the sorrow for sinne, the humiliation and indignation at himselfe, the vehement desire, the zeale, the revenge, the all manner of effects of Godly sorrow, and indeed by doing my utmost in perfecting this so necessary worke in him; which if by the helpe of God it be done, and those graces deeply rooted, (through a consideration not onely of the instant danger, but detestable uglinessse of sinne, the provocation offered to

a most gracious Father, & most mercifull Redeemer, and sanctifying Spirit, together with all the other humbling matter from the particular finnes, and aggravating circumstances of them) it will then be that Godly sorrow which the Apostle speakes of, and that will (if God afford space) bring forth that repentance, which consists in a sincere change and reformation, (called by the same Apostle, 2 Cor. 7. 10. μετανοια ἀμεταμέλητος, or as some manuscripts read, μετανόησις, i.e. as I conceive a repentance, a change, or amendment, which will not be retracted againe, a lasting or durable reformation) and then there is no doubt, but to him which is in this estate, mercy infallibly belongs; And to him I shall then hasten to ascertain it. And yet of this mercy if I through some error or neglect of mine, should not give him (nor he himselfe through the greatnesse of his sorrow, the flood of teares in his eyes, otherwise finde) any comfortable assurance, yet is he by God's immoveable promise sure (certitudine objecti, though not subiecti) to be partaker, and all that he loses, by not being assured of it here by me, or by his owne spirit, is the present comfort, and joy of some few minutes, which will soone be repaired, and made up to him at death, by God's wiping off all teares from his eyes, the gracious revelation of his Saviour-judge unto him, with a Come thou blessed of my Father, thou hast cordially mourned and converted, and thou shalt be comforted. Whereas if I should goe about too hastily and preposterously to grant him any such comfortable assurance that he were already accepted, (I meane not now that he should be accepted, if his change be sincere, or his sorrow such as would bring forth that change, for that conditionall comfort I have all this while allowed him, but positive assurance for the present upon a view of such his sorrow) I might then possibly raise him up too soone, before the worke were done, the plant rooted deepe enough, (and that were utterly to ruine him; by giving him his good things, his comfort here, to deprive him of it eternally) or at the best refresh him a little here before-hand, but not at all advantage him toward another life; which losse being so unmercifully great, and acquisition so unconsiderably small, it were great uncharitablenesse to runne that hazard, and so still the best way must be by proposall of conditionall, but not of absolute comfort, to humble him unto the dust, if so be there may be hope, to set him this only taske of working out his salvation with fear & trembling, laying hold on God's mercy in Christ, his generall but con-

An ancient one
in Magdalen
Colledge in
Oxford.

ditionall mercy for all penitent purifying sinners, (for confessours, and forsakers, and none else) and so labouring for that sorrow, that purity, that confession, contrition, and forsaking, and then if he perish, he perisheth, no way is imaginable to doe good upon him, if this doe not.

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And if it be farther demanded, whether in this case supposed, I would upon his demand deny him *Absolution*? I answer, that *Absolution* may signify two things. 1. The *absolution* of the Church, as it is the Churches pardoning him all offences done against her, *quantum in ipsa est*, to wit, the scandal of his sinnes, &c. and this *absolution* the Church (and I, if she have intrusted to me that power) ought to grant him *in articulo mortis*, when the binding him, or retaining his sinnes is not probable to doe him any further good, by way of *παιδεία*, or discipline; In like manner, as every single person offended, or injured by him, is by charity obliged upon his demand (though he be not confident that he is sincerely contrite) to grant him his free forgiveness; & the denying of this being thus demanded, were hurtful not to the dying man, but to him that were so uncharitable as to deny it; and the giving it an obligation of charity both to him and to my selfe: But for the second thing signified by *absolution*, viz. the pronouncing him *absolv'd* in heaven, all that I am obliged to, by duty or in prudence, is then to doe it, when by examination of his sorrow and resolutions, I am inwardly perswaded that his repentance is a well-grounded and radicated repentance; and in that as I would not perswade any man to be over easy, or popular, (that humor of the Emperour now a dayes stolne into the Confessor, *neminem tristem dimittere*) because of the possible hurt, and unproportionable gaine of it; so if any man should be over austere, and difficult, onely out of desire to make the penitent yet more penitent, (and not to bruise the broken reed, to tyrannize over his wounded soule) to make heaven more surely his, by his being not yet sure of heaven; this will be at the worst but an error of charity, which will never be imputed to the confessor, much lesse to the penitent, it being acknowledged that the Ministers *absolution* doth not availe, *nisi clave non errante*, and consequently that his denying *absolution* (*clave errante* still) will never doe any hurt; the error of his key in shutting or retaining being in reason no more mortiferous, then the like error in remitting is salvificall.

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Agreeable to this decision you shall finde the practice of the Church

Church anciently, when *ecclesiasticall discipline* was in its *vigour*, In such or such cases they would not afford the dying man *absolution*, because they had no grounds of *assurance*, that the state of the person was *capable* of it, and yet would they make no scruple to allow him place of *comfort* and hope, that God might possibly absolve him, God having other wayes of *discerning* the *sincerity* of *repentance*, (*viz.* by seeing of the heart, or by conditionate *prescience*) which they had not; and somuch for the satisfying of the question.

All that I have now to add to this theme is only this, (which will bring the whole discourse home to the particularity of the *present* *estate of this Kingdome*, and so give you the *full end* of the writing of this discourse) that by this long *debate*, and the evidence of the truth asserted, concerning the *soules of particular men*, the condition of this *poore calamitous Kingdome* is now *dissected* also. We have enjoyed a long *day* of God's mercifull and gracious *calls* to *repentance*, and many *solemne admonitions* at the *doore* as it were of every *Church*, at the *beginning of our daily service*, [*To day if you will heare his voice, harden not your hearts*] and it is most sadly evident by our *present* punishments, that we have not *heard* the voice in that *day of peace and prosperity*, but *hardened the heart*; The *judgments* being now *fallen* most *formidably* on the Land, and no part of it now remaining which hath not had its *sympathy* in this *shaking, falling fit*, some *sorrow*, and *humiliation*, and withall some acts perhaps of *confession* have beene extorted from us; Were there to these an addition of that other part of *repentance*, that of a *sincere change & thorough-reformation*, no doubt there would be mercy; God would *returne* upon our *returning*; Nay were the *resolutions* of amendment, (which perhaps may be observed in many) *sincere* resolutions, such as that *all-seeing eye* doth *discerne*, would hold out against all the *temptations* of peace againe, there were yet hope that for that *sincere change* of those *many*, the judgment (of the *πανωλεσεία* at least, that *finall* *totall excision*, that seemes to be threatned) might be *revert*, (according to the purport of the treaty that was about *Sodom*, betwixt God and *Abraham*) But by the *continuance* and no kind of *relaxation* of God's heavy hand, it is as cleare, as if *Euclid* had demonstrated it, that yet that work is not done, that the *repentance* of the Land is but hypocriticall, such as the *present weight* of the *judgements* bath

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hath extorted from us, not such as would continue upon their removal, like the strange quicke sent that is reported of the wild boy of Leige, to have beene acquired by a thin Forest-diet, and to have been lost again as soon as he came to full feeding, (perhaps only a sorrow for the smart we are under) and this is such a repentance as would not be for the honour of God to reward with such a donative; The only course that a whole Synod and assembly of Angels could upon consultation advise us to, and promise it prosperous for the averting of ruine from the Land, is so to improve our sorrow above the occasion of it (the afflictions that are upon us) as that it may be a sorrow for sinne, purely for sinne, (for though judgements may be the monitor to put us in minde of those sinnes, and so the occasion of that sorrow, yet nothing but sin may be allowed the cause of that sorrow, or if it be, as soone as ever that be removed, the sorrow will be superseded also) and then that sorrow bring forth such a change of mind as would prove immutable upon God's allowing us a time of respite, bring forth fruits of repentance worthy of such reprieve. When the whole heart of this Kingdom, or of that part of it that still cleaves to the house of David is thus smitten, and really affected by God's rod, so that he to whose eyes all things are naked, γυμνά, as when the skin is pulled off, and τετραχλισμεία, Heb. 4. 13. (as the entrails of a sacrifice cut downe the back, which the Priest doth μετ' οσκοπεί, view it censoriously, and εξετάζειν ἐν τελεῖς, examine strictly, whether it be perfect, whether there be any blemish in it or no) may pronounce it ἀμωμον, a blemislesse repentance, a sincere hearty change, then will there be a place for hope, assured hope, then may the Priest intercede with confidence, Spare thy people, O Lord, and give not thine heritage to reproach; and the hearer of prayers will be obliged by that his title to answer that importunity. But till this Rod of the Lord be thus Heard, all hope in God for mercy to the Land, or for victory, (though to the justest cause that ever man espoused) will be little better then Presumption.

If yee offer the blind for sacrifice, is it not evill? and if yee offer the lame and sicke, is it not evill? Offer it now to the Governour, will he be pleased with thee, or accept thy person, saith the Lord of Hosts? Mal. 1. 8.

Si tu sis securus, at ego non sum securus. Aug.

F I N I S.

Lucian de sacrificiis:

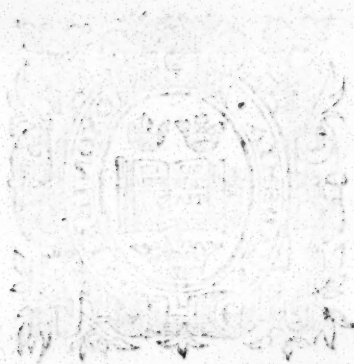
OF IDOLATRY.

Προσφάται δὺο ἢ πρῆς λαλείωσιν καὶ οἱ ἄλλοι διακρινέσθωσαν



OXFORD,
Printed by HENRY HALL, Printer to
the University. 1646.

OF
IDOLATRY.



OXFORD,

Printed by Henry Hall, Printer to
the University: 1840.

OF IDOLATRY.



§ 1. S the Judgements of other men have perswaded me to think it pertinent and seasonable to adde this one unto foure former disquisitions, with which it holds some analogie and cognation; So the nature of the enquiry hath prompted and directed me to take rise (as those former have done) from the examination of the word, and that by observing the *origination* first, and then *Criticall* peculiar importance of it among *ancient* writers, those especially of the *Scripture*.

To that end the word *ἰδωλον*, *Idol*, of which it is compounded, must first be viewed. And of that there is no question, but that in the literall notation of it, it signifies an *Image* or *representation* of any kind, and accordingly in the *Old Testament* is set to expresse both *הַצֶּלֶם* an *image*, or *similitude*, any kind of figure in *generall*; and *הַפֶּסֶל* a *carved* or *graven image* in *specie*, a statue of wood or stone, any kind of *Sculpture*; Though the truth is, *ἰδωλον* is not the most ordinary rendring of either of these, but *εἰκων* *image* of the former, and *ἰδωλον* but twice, and *γλυπτὸν* *sculptile* of the latter, and *ἰδωλον* but thrice.

Three words there are to which it is most ordinarily applied, 1. *הַלֵּל* a *nothing* that hath no being, (to which Saint Paul referres when he saith *an Idol is nothing*) or if you please a no God, *הָאֵל הַלֵּל* that hath no *Divinity*, no power to help the Client or Worshiper; parallel to that passage, *Dent.* 32. *they have provoked me הָאֵל הַלֵּל* with that which is no God.

Secondly, *הָאֱלֹהִים* *Gods*, the many false *Gods* of the heathens, by the Greek seven times rendred *ἰδωλα* *Idols*, unlesse perhaps it may be conjectured, that they which so rendred it in those places, mistook, or misread *הָאֱלֹהִים* *Gods* (which in other places they constantly render *θεοί*, at least two hundred times) for *הַלֵּל* *nothings*, vanities, which is very near in writing and sound unto it, and such mistakes are no great news in those translatours.

Thirdly, *הַטִּמְאָה* *Pollution*, *filth* by which any man is contaminated; This is rendred sometimes *βδέλυγμα* *abomination*, but more frequently *ἰδωλον* (*Idol*) then any thing else, which certainly referres not onely to the *pollution* of the Soul by the commission of that sinne (for by every other sinne some such pollution is contracted) nor onely to that other notion of spiri-
tuall fornication, but principally to the abominable sinnes of *uncleanness*, and *filthinesse*, which those *Idol worships* were ordinarily guilty of, and from thence received a great aggravation and heightning of their guilt, and

punishment. And to the same purpose the word *ῥυψ* *abomination*, or filthiness, (and so most commonly rendred *βδέλυγμα*, and *μίασμα*) is sometimes *ἰδωλον* *Idol* also.

§ 6. Other words there are, that sometimes (but more rarely) are thus rendred also, as *יְרֵכָה* (from whence the Greek *βωμοὶ*) *high places*, the Altars or Temples of their false Gods peculiarly, (as may appear *1 Macc. 1. 62.* where *βωμὸς* the Heathen Altar was by *Antiochus* set upon the *θυσιαστήριον* or Altar of the Jews) and these would be more properly rendred *ἰδωλεῖα*, *Idol Temples*, or altars, then *ἰδωλα* *Idols*, and therefore perhaps in that one place *Ezek. 16. 16.* where it is rendred *ἰδωλα*, it may be a false print, for *ἰδωλεῖα*, I am sure our English most properly renders it *high places*, and those are called *ἰδωλεῖα* not onely by the authour of that book *1 Macc. 1. 50.* but by Saint Paul himself, *1 Cor. 8. 1.* speaking of him that eateth ἐν *ἰδωλεῖω* in a Temple or other place where those false Deities were worshipped.

§ 7. Secondly, *הֲבָל* *vanitie*, from whence it is that the Gentile-Idol worshipers under the title of [*πάντες ἄνθρωποι*] all men, the generalitie of mankind (or all the world but the Jews) are said to be φύσει μεταιοὶ, *Wisd. 13. 1.* *vain* or *Idolatrous by Nature*, that is, either by *birth* born in that *Idolatrous* age among those Heathens; or else by *long, popular, nationall, æcumenicall custome*, which is, saith *Galen*, ἐπικτητὸ φύσις an *acquired nature*; Thus hath *Suidas* interpreted the word φύσις *nature*, that it is sometimes *χρονία καὶ πονηρὴ συνήθεια*, a *chronicall evil custome*, and instances in that place where Saint Paul tells the *Ephesians* chap. 2. 3. that they had been by *nature the children of wrath*, (as υἱοὶ ὀργῆς *children of wrath*, signifies peculiarly Gentiles, so) the *prime* if not *onely* intent of that adjunct φύσις is (as many circumstances in the context will convince) that they were such *Idolatrous Gentiles*, either φύσει *by birth*, (born such Gentile worshipers, ὡς καὶ οἱ λοιποὶ *as the rest also* of the Heathen world was) or else φύσει, *by custome*, by long popular habit of education, or (which will unite both those senses, and more fully expresse the word φύσις from φύω) by a *long habit* deduced from their very first *being* or *birth*, and so continuing till the time of their conversion; *customary Idolaters, walking κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, according to the age or vicious custome of the Heathen World*, vers. 2. and the practices of the υἱοὶ ἀπειθείας, *infidels* or *unbelievers*. And so will the word be best rendred, when the same Apostle expostulates with the *Corinthians*, *1 Cor. 11.* and demands whether φύσις (we render *nature*) did not tell them, that it was a *shame for a man κοιλᾶν*, which we render to *wear long hair*, but I conceive, would more properly (according to the use of the word in the Greek authours) be translated to *let the hair grow at length*. If either of the

Interpre-

Interpretations be accepted, then sure φύσις must onely signifie the *custome* and *fashion* of the *place*, or of the generality of men, or else birth, as that containeth in it the distinction of sexes, or in the mixt sense, an universall continued custome from their birth till then; and not *nature* in the ordinary acception, or as it signifies the *law of nature* written in our hearts. For then not onely *Absaloms hair* must be against *nature*, (which yet the Scripture charges not with that crime) but even the *vow* and practise of *Samson* and the *Nazarites*, had been an *unnaturall* sinne. A later Critick would have κοῤῡν be taken for *braiding of hair*, or making a *dress*ing of it (which I confesse the *Apostles* argument in that place, and the mention of περιβολῶν, a *covering*, would perswade) but then still φύσις must signifie (though not onely a *locall*, yet) an *universall custome*, such as hath designed and fitted *distinction of attires* to *distinction of sexes*, which it would be hard to impute to the dictate of *nature* in every mans heart, so that that should be thought to define what attire is naturall to a *man*, what to a *woman*, but is an act either of *locall custome*, συνήθεια, (which in this matter the *Apostle* appeals to, vers. 16. against all disputers) or else of *universall custome* of all nations, which he seems to plead in this place. But I conceive it without example in Authours sacred, or heathen, that κοῤῡν should signifie a *dress*ing, (whatsoever κομῶ and other words of some affinity may be thought to do.) The notion which at first I gave you will satisfie all pretensions both of the Grammarian and the Textuary, that it signifie *to let the hair grow at length without cutting or poling it*, that will satisfie the Critick, for that is κοῤῡν *comam promittere*, and to do so, there can be little reason assigned, unlesse it be in order to *braiding* it, or making a covering of it, on occasion of which it is that the *Apostle* here saith, that it is an *honourable* or *decent* thing for a *woman* to do so, vers. 15. (and the contrary for a man) and *not to do so is all one for her, as to be shorn or shaven*, verse 5. and 6. and so that satisfies the Textuary also.

But this by the way, from this acception of the word הבל *vanity*, for *idols*, it is that *Rom. 1. 21*. Saint Paul saith of the heathen, that ἐματαιώθησαν *they became vain*, that is, fell to those impious *idol-worships*.

Thirdly, בעלים *Lords or husbands* (or as we retain the *Hebrew* word in *English*, *Baalim*) 2 *Chron. 17. 3*. *Jer. 9. 15*. is rendred in the *Greek* again ἰδωλα, *idols*, and so clearly signifies those other heathen *deities* taken into a rivalry with the *God* of heaven.

Fourthly, חמנים we render it the *Sun-images* in the margin, *Es. 17. 8*. but whosoever considers the place, and *Ezek. 6. 4*. will acknowledge that it signifies (not the *images*, but) the *places* of worship of חמה that is, the *Sun*, called by the *Greeks* πυρῆα & πυρῆα, the *places where the sacred*

fires were made in honour to the *Sunne*, and the word is therefore by the *Targum* rendred, *Isai.* 17. 8. חֲנוּכִּיּוֹת *delubra, temples*, (a description of which is given us by *Benjamin* in his *Itinerary*, and by some of the *Rabbins*, affirmed to have been first of a religious institution to God in thanksgiving for that glorious creature) these I say are once rendred εἰδωλα, *idols*, *Isai.* 27. 9. but in other places τῆμεν, *temples*, &c.

5 10. Fifthly, the word לִלְי (farre enough naturally from any such signification) is rendred *Ezek.* 36. 18. εἰδωλα, *idols*, and our *English* from thence have continued that rendring [*our idols*] where yet I conceive the *Hebrew* should be translated [*their actions or inventions*] (the word properly denoting any good or evil *work* or *enterprize*) and the Greek rendring may possibly have been a *mistake* of the *Hebrew* לִלְי for לִלְי (from which before we had לִלְי for *idols*) and then it will be the same in our *English* also.

5 11. Sixthly, the word, עֵצָה that signifies any *cause of grief*, of *toyl*, of *frightfull passion*, is often rendred εἰδωλον, noting again their heathen *Gods*, which used their clients exceeding ill, the δαίμονες, *demons*, the *fear* and *dread* of whom produced the Greek word which we render *Superstition*, And near of kin unto that, is a seventh מַפְלִצָה which once is rendred εἰδωλον also, and from the origination of the word is justly rendred [*horrors*] in our *Margin*, 2 *Chron.* 15. 16.

5 12. Once more the word תְּרָפִים *Teraphim*, those which *Rachel* stole from *Laban*, are rendred εἰδωλα, *idols*, also, and seem to have been some *images* (τύποι θεῶν, saith *Josephus*, *images of his Gods*) but as others guesse, *images set to a certain position of the Starres*, with the figures of the *planets* upon them according to the custome of the *Syrians* then, by which they were wont to divine; not any thing like the *Cup*, whereby say the *Egyptians* of *Joseph*, he divineth, for that I conceive was but a *drinking cup*, wherein he used to drink in those *sacrifices* by which he prepared to receive *presages* from God, (and therefore I should render those words *Gen.* 44. 5. [*with which he receiveth presages*] but *Astrologicall instruments*, with pictures of *Starres* upon them, which some conceive to have been so made, that they were able to speak sometimes, and then they will differ but little from the *Sun-idols* even now mentioned, for those they say, by the operation of the fire, became *vocall*.

5 13. This so particuar wearisome trouble have I given the Reader at the entrance, to give him occasion of observing that the word εἰδωλον, *idol*, though it signifie an *image*, or *sculpture*, or *representation* sometimes, yet it signifies somewhat else besides that, particularly these two things, 1. the *Heathen Gods* under the notion of *false* (together with the *Temples* wherein they were worshiped) 2. The same again, and their worships under the notions

notions of filthy, unclean, and abominable. Which two notions of the word (that we may proceed a step further) we shall now look on, as they were in order to worship, and that will open to us some entrance to a view of idolatry, or the worship of idols what it is.

For the former, the worshipping of false Gods, and images, I shall give you a brief narration of it out of the soberest of the Jewish writers, Maimonides l. 1. de Idololatria.

§ 14.

The first rise of Idolatry is, saith he, to be referred to the dayes of Enosh, when men (taking notice how God had created the Starres and Sphears for the government of the world, and by placing them in so eminent a state seemed to mak them partakers of his honour, and used them as his Ministers and Officers) resolved it their duty to laud, and extoll, and honour them, and taught others that this was the will of God, that we should magnifie and worship those whom he had preferred and dignified (as a King would have his Ministers honoured) and that that is the honouring of God. Upon this foundation saith he, they began to build Temples to the Starres, to sacrifice to them, bow themselves before them, that by so doing they might obtain Gods favour, and this was the ground of Idolatry, not that they thought there was no God but the Starres, but that they thought this worship performed to them to be the will of God. In proceffe of time false Prophets arose, pretending messages from God, and directions for the worshipping of such or such a Starre, nay for the sacrificing to all the host of them, building them Temples, making pictures of them that might be adored by women, children, and all others; and to that purpose they invented certain figures, affirming them to be revealed to them by prophesie, to be the images of such Starres. Thereupon men began to make images in Temples, under trees, on the top of hills, and all men to meet and worship them, resolving and proclaiming that from those images all good and evil did proceed, and therefore in all reason they were to be feared and worshiped; the Priests promising all increase and prosperity as the reward of this worship, and prescribing of rules for the performance of it. After these, other impostours rose, that affirmed such a Starre, or Sphear, or Angel, to have spoken to them, and prescribed their way and manner of worship; in summe, it was generally spread over the world, that images were to be worshiped, each by a peculiar manner of sacrifice, and adoration, and the name of God was quite lost out of the mouth and minds of all men; so farre as not to be acknowledged by them, but all sorts of people worshiped nothing but images of wood and stone, built temples on purpose for them, adored and sware by their name, and even the Priests and wise men among them thought that there was no other God but those starres, &c. for whose sakes these images were made.

made. As for the great God of this world no mortall knew him, save onely Henoch, Methulalah, Noah, Sem and Heber, and so it continued till Abraham was born, the pillar of the world. Thus much Maimon. and much more by way of story and observation. And what is thus by him observed of the heathens, is by others deduced as clearly for the idolizing of Kings and great persons, ἀνδρῶσι ὑπὲρ ἀξίαν θαυμαζόμενοι, men admired by their flatterers saith Chrysostome: which besides the testimony of Wisd. 14. 17. and Aristotle Met. 1. (where he shews how admiration of great men and benefactors hath been the great principle of idolatry or men-worship) is every where observable in the story of the Romane Cesars, no man dying without an εὐθεώσις, or being made a God; and then constantly the setting up of their statues in their Temples, following as an attendant of it.

§ 15. Many Stages you see in this accursed progresse of idol-worship, before they came to images, and that last so prodigious a pitch, such a dishonouring of the deity, that the Psalmist could not say any thing more reprochfull of the makers of them, and trusters in them, then that they were ἰσόθεοι, like or equall to their Gods.

§ 16. To this purpose there are three notable passages which I shall but mention, and leave to be viewd at large; the one Isai. 44. 13. to the twentieth verse; and the other, Wisd. 13. 11. and so to the end of that Chapter; the third, in the Epistle of Jeremy, shewing the ridiculous progresse of a knotty piece of wood into a solemne deity, and the irrationall senselesse-ness of that worship, even in the judgement of Heathens themselves, witnesse Heraclitus, Ὁμοία, ὡς εἰ τις τοῖς ὁμοίοις λεχηνεύοιτο, ποίευσιν οἱ πρῶτοι ὡς θεοῖς τις ἀψύχῳις, praying to inanimate things is like talking to houses; And yet this madness the constant disease of those that had set up any other deitie but that of the onely true God of heaven, that ever adored any creature, παρὰ τὸν κτίσαντα, Rom. 1. (not onely more, as we render it, but) besides or except the Creatour; There being no stay for those (that became thus vain to worship any thing but God) no stop in their tumbling (as Maimon. phrases it) to that deep gulf of impietie, the worship of the most inanimate mean creatures in the world.

§ 17. The truth is, Maximus Tyrius gives a more favourable ingenious account of this matter, διαλ. 28. That as letters were invented for the expressing of words, (that so by the help of writing, the weaknesse of mens memories might be repaired) so the images of the Gods were provided to help the infirmities of men, in which they may lay up the names of their Gods, καὶ τὰς φημὰς αὐτῶν, and the famous things that are worth remembring of them, and in brief to help them to celebrate their Gods as they ought, as so many ἐμμελῆα καὶ μετὰ γὰρ οἱ ἀνάμνησιν, help and manuductions for remembrance,

brance, and *σύμβολα τῆς τῶν θεῶν τιμῆς*, *signes and tokens of their honouring them*, *Trophies as it were of their Noble acts to perpetuate the memory of them*. So that although, as he acknowledges, *God be invisible to eyes, yet in respect of our infirmity, and again of the nature of Lovers to love, to behold their pictures whom they love, it will not be amisse to use anything that may thus bring us in mind of God, and all this with a caution, that nothing be terminated in the picture, but the love, and remembrance, and everything bestowed upon God onely*. This is a piece of Heathen divinity very handsomly managed, being indeed no pretence of plea for the *worshipping of Images*, but onely the using them as helps to perform our duty to God; But it is no news to see the actions of the many, and the writings of the few very unlike one the other. (it being very easie to *write* virtuously, and hard to *live* so.) And certainly the Heathen *practice* was quite another thing then this *Platonick speculation*; and so much of the *first and second* notion of an *Idol*.

Now for the other notion of an *Idol*, as it signifies *filthy or abominable*, it will be worth observing, what the *Author of the book of Wisdome* saith of it in *universum*, *Wisd.* 14. where after an enumeration of many other wickednesses in their *τελεῖαι ὁ μυστήρια*, vers. 23. in their *inhumane sacrifices and mysteries*, he concludes with *μίασμος, γένεσις ἐναλλαγῆ, γάμων ἀταξία, μοιχευαὶ καὶ ἀσελγεία* *pollution, inversion of nature, disorder of marriage, adultery, and shamelesse uncleanness*, vers. 26. and at length concludes that *the worship of the namelesse Idols, or those not to be named, is the beginning, and cause, and end of evil*; all the villanies in the world the designe and special parts of those worships.

To that purpose that I may not lead my reader into the Heathen stories, or the relations made by the Fathers in those tracts which they wrote against the Gentiles, (that excellent * set of bookes, which may serve any student for the *Isthmus*, or *μεστέριον*, or *passage* between the study of *humane and divine learning*) I shall onely point to some passages in the sacred writ that look this way. 1. *Kings* 14. 24. after the mention of the *Idols and groves* follows that *there were Sodomites in the Land, doing according to the abominations of the Heathen, which the Lord had cast out before the children of Israel*, which gives you moreover a view of the particularity of the sinne of the *Amorites* and other *Nations*, which provoked God to that fatall *slaughter*, and *eradication* of them, which is more fully set down, *Levit.* 18. 24, 25, 27, 28. and an expresse threat added from Heaven, vers. 29. that *whosoever shall commit any of these abominations shall be cut off from among their people*.

And perhaps it will not be unworthy a *digression* here to mark, that at

§ 18

§ 19

* Orig. 4
Cels. 7
Mar. A
Clem.
Cels.
Theop. a
Aur. I.
tiamus.
Theod.
Euseb. Pr
Eu. Cyril
Alex. m.
cont. Iuli
Tertul.
pol. Min
Felix.
Arnobius
Lactantius
Aug. de
vit. Dei.
Firmicus

§ 20

the *routing* out of those *Nations*, and the *planting* in of the *Jews* in their stead, by way of *Covenant*, the condition of that *Covenant* being that they should *fear the Lord*, and not walk in the wayes of those *Nations*) the *ſigne* or *ſeal* of that *Covenant* was deſigned to be ſuch as had a particular reference to theſe ſinnes of the *fleſh*, and denoted the *amputation* of the *ſuperfluity* of *naughtineſſe*, which had been practiſed among thoſe *Gentiles*, and which would infallibly bring as certain *excifion* upon them, (if they reformed it not) as was threatned by God to every *male* *Israelite* that ſhould continue *uncircumciſed*. To the ſame purpoſe were all thoſe *laws* and *writes* concerning *legall pollutions*, to bring them to the greateſt *alienation* of mind, and *deſtation* of this piece of *Heatheniſme*; Yea and one main part of the *promiſe* of God upon their obedience, *viz.* the *multipling* of their *ſeed* (which was ſo remarkable in that *Nation*, that *Joſephus* mentions *τεκνοποιοντες*, as the *craft* as it were, and ſpeciall peculiar *excellency* of that people) was a moſt naturall proper effect of the *abſtaining* from thoſe ſinnes, and it is as clear that in our *Chriſtian Sacrament* of *Initiation*, the *ἀποθέσις τοῦ τοῦ σαρκὸς* the *washing away* the *ſordes* of the *fleſh*, had a propriety alſo to that, (which is accordingly mentioned in the vow of baptiſme, the *forſaking* of all the *ſinfull luſts* thereof.) but this by the way.

21.

So again, chap. 15. 12. the *Idols* and the *Sodomites* are mentioned together, and 2. *Kings* 23. 7. the *houses* of the *Sodomites* are caſt down; where there is alſo mention of the *groves* for thoſe *dark* purpoſes, by which under that name of *אשתרת* *Aſtarta* ſeems to be deſigned. So when the *Babylonians* made *Succoth Benoth*, what is meant thereby but the *Tents* of *Venus*, in which all the *Virgins* were ſolemnly proſtituted to the honour of that *false deity Venus*, under the title of *Mylitta*? and ſo the *proſtitution* of their *daughters* for the honour of their *gods*, which is mentioned not onely by *Herod.* l. 1. and *Strabo* l. 16, but in the *Epistle* of *Jeremy* verſ. 43. where the *cords* mentioned are undoubtedly the ſignes of their *vows* (and obligation from thence) to pay that ſacrifice before they went. So *Iſa.* 57. 5. *Inflaming*, or *you that inflame your ſelves with Idols under every green tree*] noting that proſtitution of men and women in the *Groves* about their *Idol-temples*, in honour of their *false gods*. And to inſtance in no more, it ſeems not improbable upon theſe grounds that the frequent expreſſions of the *Idolatrous* practiſes of the *Jews* by *fornication*, *whoring* and the like, may be ſomewhat more then a *trope* or figure of *Rhetorick*, having thus much of *Reality* in it alſo: It being clear that this falling off to the *Heathen Idols* brought them off to theſe *Heathen ſinnes* alſo; as in the matter of *Baal-Peor* it is moſt evident. So *Rom.* 1. 26. it is affirmed of the *Gentiles*

tiles that as a punishment of those *Idol-heathen-worships* God gave them up *εις πάλιν ἀπμίας*, to dishonourable infamous affections, and a particular account of them is set down, *vers. 26. women changing the naturall use, &c.* and likewise men also *αἰχμοσύνην καὶ ἑρραζόμενοι* *vers. 27.* and *ποιεῖν τὰ μὴ καθήκοντα* *vers. 28.* guilty of those *most reprochfull shames, and contumelies of nature.* Of which there was abundant store in the *Eleusinia sacra, Cybeles mysteries, Venus, and Flora's feasts*, from which it will not be tolerable to repeat them.

By this ungratefull unfavoury observation it will be possible to contribute somewhat to the illustrating of many places in the *New Testament*, and particularly of the notion of Idolatry there, (for which advantage it is that this discourse hath thus enlarged it self.) As first, *Eph. 4. 29.* where speaking of the *Gentiles*, he saith *οἱ πνευσι ἀπαληκότες* (that is, in *Hesychius's Glossary*) who * *giving over all labour*, (as idleness is the mother-sinne of the *Sodomites*) gave themselves up to lasciviousnesse, to work all uncleannesse *ἐν πλεονεξία*, we render it, [*with greedinesse*] the word is interpreted *Covetousnesse* in other places, but signifies not onely that, but all *immoderate*, and peculiarly inordinate unnaturall desire, not onely *coveting of wealth*, I say, but in *Aristotle* any thing that is opposed *πρὸς τὴν ἰσότητα* to equality, when any man will have (*πλεονεξεί*) above his portion. So in *Hesychius* *πλεονεξία τὸ πλεον τῷ δεόντι ἐκ τινος λαμβάνειν*, to denote the [*more then is due or ought to be*] whatsoever the subject matter be. So in *Lucian de calumn.* pag. 844. the *Calumniator* is described to be *one that will have all his auditors to himself, will let no man else be heard*, and for this he calls him *πλεονεκτὴν*, and so *Democrates* in his *γινωμ.* defines *πλεονεξία* to be a *speaking all, and not enduring to hear any body else*: And the notion that I now speak of, applyed to *inordinate lust*, though it differ in the object, is the same in effect with this, a desiring and usurping, that which is not agreeable to his condition, sex, nature, &c. and of that we have a grammaticall ground in the *Hebrew* word *נָפֶשׁ* which signifies *covetousnesse* and *lust*, and being oft rendred *πλεονεξία* is once rendred *μιασμος* *pollution*, *Ezekiel 33. 31.* where though our *English* reade *covetousnesse*, yet the sense directs otherwise, even to that which *vers. 29.* is exprest by *abominations*. Of this I should not thus define, were not many places of the *New Testament* eminently applyable to this sense, nor thus farre extravagare on this word, did it not much tend to the explaining and asserting the *New Testament* notion of *Idolatry*. that now we are upon.

In that *Rom. 1. 29.* you have together in this matter *περεια, πορνεία, πλεονεξία, κακία*, *fornication, villany*, (not *covetousnesse* again, but) *inordinate desire and naughtinesse*, and yet more evidently, *Coloss. 3. 5.* where

speaking of the *Gentile unbelievers*, among their deeds that a Christian is so carefully to avoid, the *Apostle* mentions *fornication*, *uncleanness*, *πάθος* (I conceive, in *Salvians* phrase) *passion*, *evil concupiscence* and *πλεονεξία*, *sure inordinate desire* again which is *Idolatry* (and this seems to me to have been acknowledged by *Saint Cyprian*, who *Ep. 52.* will have [*ἥτις*, which] referre to each of those foregoing names) the interpretation of that heathen worship of theirs, for which the wrath of God cometh on the children of disobedience (it seems again this was the sinne that brought that fatall destruction upon them) *ἐν οἷς*, in which sinnes the *Colossians* had sometimes walked, when they lived *ἐν αὐτοῖς*, among the *Gentiles*. So *Eph. 5. 3.* let neither *fornication*, nor *uncleanness*, or *πλεονεξία*, inordinate desire be named among you, (those nefanda, sinnes not to be named) as becomes *Saints*, as they are opposed to *Gentiles* again. And so verse 5. Every fornicatour, and unclean person, and *πλεονεκτης*, (not covetous, but inordinate luster) who is an *Idolatour*.

S 24.

This may possibly be the notation of *Idolaters* also, when the *Apostle* saith, *1 Cor. 10. 6.* Be not ye *Idolaters*, as were some of them, as it is written, they sate down to eat and drink and rose up to play. For the Greek *παίζω*, which we render to play, may possibly referre in that place to those sinnes of *uncleanness*. It is clear that *ἐμπαίζω* doth *Gen. 39. 14.* and *17.* which we there render [*mock*] and though *παίζω* be not the word there used, yet the Hebrew *קנח* signifies both, and is the word used both in that place of *Genesis*, and *Exod. 32. 6.* from whence our *Apostle* cites it; and if comparing the story *Acts 7. 41.* (where it is said in this matter, *εὐφραίνοντο*, they rejoyced in the works of their hands) be apt to perswade any, that *παίζω* to play, is all one with *εὐφραίνεσθαι* to rejoyce, and so that both denote their dancing before their *Idol*, it will be as obvious to replie that *εὐφραίνεσθαι* there used, signifies most properly the rejoycing at a feast. *Luke 12. 19.* and *15. 23. 24. 29. 32.* and *16. 19.* and so following, the offering of sacrifice to their idol, shall denote a sacrificall feast, and be all one with the eating and drinking here, but not with the playing that attends it: and so still the *παίζω* may probably be thus interpreted; especially when in this place it follows immediately after *ἐπιθυμηταὶ κακῶν* lusters after evil things, and is attended with *μὴτε πορνεύωμεν*, neither let us commit fornication. &c. and from thence perhaps it is that verse 14. to his exhortation of flying from *Idolatry*, he subjoyns verse 15. I speak to wise men, judge what I say; not willing to adde more words on that subject. This is but a conjecture of which I am not confident. But no question, this is the meaning of *ἀδέμιτοι εἰδωλολατρίας*, the abominable nefarious *Idolatries*, *1 Pet. 4. 3.* of the fruitlesse works of darknesse, whereof *Christianitie* made them ashamed of the *κρυφῇ γυνώμῃ*, those

those things that were done in secret, and ἃ λέγειν αἰσχρὸν, which it was a shame to name or speak out; (all one perhaps with the καρυμμένη εἰδωλολατρεία, the hidden idolatry in the Council of Laodicea) to which you may adde, 1 Thess. 4. 3. this is the will of God, ὁ ἀγιασμός υμῶν, your purification, consisting as it follows in abstaining from fornication, &c. and after ἐν ἀγιασμῷ καὶ τιμῇ, in purification and honour (as that is opposed to ἀπμία, dishonourableness, vilenesse, Rom. 1. 26.) not in the lust of concupiscence, as the Gentiles, &c. To which purpose it is the conceit of some learned men, that that which follows must be applied τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τοῦ πράγματι τὸν ἀδελφὸν αὐτοῦ, verse 6. (though our English reading look quite another way) for so the context will enforce, verse 7. for God hath not called us, ἐπὶ ἀκαθαρσίᾳ, for uncleanness, but ἐν ἀγιασμῷ, to or in purification. And so every of those words will bear, if it were now seasonable to insist upon it. And it is observable that Isai. 57. 8. where the Prophet speaks to the * adulterous Apostate Israel [Thou hast discovered thy self to others beside me, and art gone up, &c.] the Greek Translatours have used these words, ἐλογίζης ὅτι ἐσὺ ὑποστῇς ἀπ' ἐμοῦ πλεῖον τὴν ἔξιν, &c. by ὑποστῇς ἀπ' ἐμοῦ, [departing from me] expressing [the discovering her self to others beside me] and by πλεῖον ἔξιν [desiring more] rendring [the going up] which may therefore seem to be set in that place (according to the Hebrew הָיָה, conscendit, ascendit, transcendit) for [ὑπερβαίνειν] in the notion that we now speak of; and then you see the sympathy betwixt ὑπερβαίνειν and πλεονεξία, according to the dialect and idiom of those writers.

So 1 Cor. 5. 11. ἢ πορνός, ἢ πλεονεκτής ἢ εἰδωλολάτρης, either fornicator, or inordinate luster, or idolater. Which cannot be applied to the worship of images, because he there speaks of Christians in the profession at least, who sure did not then worship images, but might be guilty more probably of those carnall heathen uncleannesses, those impurities so solemnly used in the idol-worships. In which place, and the precedent verse under the general word πορνοί, fornicators, are specified πορνοὶ κόσμου τούτου, the fornicators of this world, that is, the Gentiles, πλεονεκταί, ἄρπαγες, εἰδωλολάτραι; The inordinate lusters and idolaters again belong to that matter; and so it is more then possible may the ἄρπαγες too, which we render extortioners, but may rather seem to signifie the ἀρπαγὴ γυναικῶν, or κλεψάνων, the rape or stealing of women or virgins, the ἄλωσις, 2 Pet. 2. 12. preying on them (the literal notation of the word from ἀρπάζω, rapio, by which as by αἰλέω, the Hebrew הָיָה is rendred) and so I have observed the word to be used in Constant. * Harmenopolus, and may perhaps also in Saint Matth. chap. 23. 25. where ἀρπαγὴ is joyned with ἀκρασία, incontinence, and opposed to καθαρίζω and καθαρῶ, cleansing and clean, verse 26.

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§ 25: To this nothing can more clearly belong, then that mention of *Idolaters*, 1 Cor. 6. 9. being so joyned on both sides with *fornicatours*, *adulterers*, *soft or effeminate defilers of themselves with mankind*. And what if the phrase ὁ βδελυσάμενος εἰδωλα, Rom. 2. 22. do so also, [thou that abhorrest Idols] The word βδελύσασθαι seems to referre to those (so frequently called) βδελύγματα, *abominations*; whether (those of the *Sydonians*, and the like, that is, whether) *abominable sacrifices*, *killing*, and *offering their sonnes and daughters unto devils*, or *abominable sorceries*, Deut. 18. or *abominable senselesse stupidity*, in worshipping inanimate creatures, or *abominable lusts in their idol-feasts*, I shall not now define, but onely observe, that if we should applie it peculiarly to the last of these (yet not excluding the rest) the rationally importance of the place will bear it very well. Thou that dost so detest and abominate those heathen villanies in their idol-worships, if upon that ground of zeal thou robbe and rife their Temples, wilt never be able to clear thy self.

§ 26: Having gone through so many, there are but few more mentions of these words [*Idolater* or *Idolatry*] in the New Testament, I shall briefly give you a view of them, Gal. 5. 20. Where of the *works of the flesh*, carnall finnes there are in the Front, *Adultery*, *fornication*, *uncleanness*, ἀσέλγεια (that foul sinne, which our Translation renders here *lasciviousnesse*, but elsewhere *shamelesse uncleanness*, Wisd. 14. 26. *Idolatry*, &c. all clearly of a making, if this notion of *Idolatry* be accepted. So Apoc. 21. 8. where among the eight severalls, to which the *fire and brimstone* old *Sodoms* lot, is apportioned, you will find these five *unbelievers* (a generall word for *Gentiles*) ἐβδελυγμένοι (we render it *abominable*, it is most probably in that place, and in that conjunction those that have been guilty of those βδελύγματα, *abominations*, or bestiall finnes, as Apoc. 17. 4. you have βδελύγματα καὶ ἀκαθάρτητα τῆς πορνείας, the *abomination and uncleanness of her fornication*, and so verse 7. *fornicatours*, and *idolaters*, and *all liars*, (that is, I conceive all that are guilty of those *false idolatrous* worships) and so again, chap. 22. 15. *Fornicatours*, *Idolaters*, and *every one that loveth and worketh a lie*, (all those that delight in, and practise those *false worships*, which are called a *lie*, Rom. 1. 25.) and φαρμακοὶ *sorcerers* in the front, either because that sinne was so ordinarily joyned to those other heathen impieties, (as may appear by one eminent place, Deut. 18. from the ninth to the thirteenth verse) or upon a ground, which I shall have occasion to mention anon, of *conjuring* their *Gods* by *magicall ceremonies*, (γοντεύειν and φαρμακείαι) to adjoyn themselves to the *consecrated images*. And all this under the title of the *dogs that are without*, that is, the *Gentile world of Idolaters*.

Thus

Thus in some Latine fragments of Polycarpus's Epistle speaking of Valens a Presbyter of Philippi, and his having committed somewhat utterly unworthy of that calling (which is *not* there named, and perhaps by that may be rather guessed at what it was) by his example he admonisheth others to abstain [*ab avaritia*] (that sure was in Greek, ἀπο πλεονεξίας) from inordinate desires, [*& sint casti*] and be chaste. Adding, that whosoever did not thus abstain [ὁ ἀν' ἀπὸ χρόνου πλεονεξίας] *ab idololatria coinquinabitur, & tanquam inter Gentes iudicabitur, will be contaminated by Idolatry, and shall be judged as among the Gentiles.*

I have now sufficiently importuned and tempted my readers patience with these observations, which might be thought very extrinsecall to the matter in hand (especially as farre as concerns the word πλεονεξία) but that they tend immediately (to which I designed them) to that third and main importance of the word [*Idol*] in the *Old Testament*; and more then so, to the explication of the word *Idolatry* (and by the way, of many difficult passages) in the *New*, so as to signifie those *Heathen basenesses*, that *Christians* were too apt to learn from the *Gentiles*, when their *Image-worship* was lesse tempting to them, and may therefore possibly be the vice, from which the Apostle so dehorts his *little children*, that is, *his new born babes in Christ* or *Gentile converts*, that they *abstain* or *keep themselves from Idols*, 1 John 5. 21. for there was (as farre as we reade in Scripture) little of any other kind of *Idolatry* in fashion among *Christians* at that time (unlesse perhaps the eating the εἰδωλόθυτα may come under that title which yet Saint Paul prohibits onely in order to *Scandall*.) and that this was, not onely *flyly* and *secretly* (but even *avowedly* and *profestly*) you may see 2 Pet. 2. which Chapter being read and weighed in the Originall, will appear to be almost wholly spent on this matter. I will give the Reader a little light to it.

There was it seems a villanous sect of false teachers ready to creep in among those *Christians*, verse 1. bringing in αἰρέσεις ἀπωλείας doctrines of destruction; you will guesse what that means, if you mark what some ancient copies set in stead of that word which we render [*destruction*.] when it returns again vers. 2. for there the old manuscripts have ἀπὸ λυγχαίς wantonnesses, in stead of ἀπωλείς destructions. Our English reads *damnable heresies* in the first place, and *pernicious wayes* in the second. but those are onely generally paraphrases which come not home particularly to the notation of the word, and therefore the margin of our books confessing that other reading renders it vers. 2. *lascivious wayes*, in the sense that now we contend for. This is further explained (which convinces the discourse to be long to this matter) by the *sinnes of the old world*, vers. 5. and of *Sodom* peculiarly,

§ 27.

§ 28.

§ 29.

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reg. in Coll
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peculiarly, verse 6. by the ἀδελφῶν ἐν ἀσελγείᾳ ἀναστροφῇ. verse 7. the *conversation of those that observed no laws in their lasciviousness*, such as did so grieve righteous Lot in Sodom, by ἐπιθυμία μασμῆ *lust of pollution or abominable desire*, verse 10. by γεγενημένα εἰς ἄλωσιν, καὶ φθοράν. verse 12. we render it [*born to be taken and destroyed*] but it signifies rather in the active sense, that *are made adpradandum to prey*, (or catch and tear, so Job 24. 5. הָרָטָל by the Greek rendered εἰς ἄλωσιν to catch, is in the Chaldee paraphrase *rising up early to their prey*) and to corrupt, that is, good for nothing but to assault and debauch (as ravenous beasts do use to prey upon) all they meet with promiscuously; and it is observable that the word טרפה *prey* which properly signifies those things which *are taken and torn with wild beasts*, (because such were not to be eaten * Lev. 17. 15.) is by use enlarged to all forbidden meats among the Rabbins (if the lungs of any thing have a hole in them, they call it טרפה &c. saith * Elias Levita) and so by analogy is here made use of to denote those *unclean* prohibited acts, which are so to be accounted of among Christians, as the *cibus vetitus* among the Jews, and therefore it follows, that those that take pleasure in that ἡσυχία, such riotous actions as these verse 13. are called σπίλοι and μώμοι from the Hebrew מִם *macula, spots and blemishes*, (such as among the Jews made the sacrifice unclean) defilers and polluters of those, with whom they do συναδωχεῖσθαι *feast or revell*, in the end of that verse. So it is again expressed verse 14. by *having eyes full of the adulteresse, and that cease not from sinne, intangling, unstable or unconfirmed Souls*, that is, new converted Christians, having a heart γυμνασμένην πλεονεξίας (in the sense which before we gave of the word, and which belongs to it also verse 3.) *exercised with those inordinate lusts*, that is, wholly employed on them; which denominates them τέκνα κατάραι *children of a curse*, that is, *worthy to have a curse fall on them* (as the *Sonne of perdition* worthy to be destroyed) And ver. 15. by the *way of Balaam* (who we know brought the Israelites to that sinne of uncleanness with the *Moabitish* women, and to the curse by that means) by ὑπεργλαυματώτης verse 18. that *high pitch of vanity*, or false Idolatrous worship, as a snare to bring men to the ἐπιθυμία σαρκός, ἀσελγείας &c. *lusts of the flesh, lasciviousness, &c.* (with reference to the vicious Heathen * *conversation*) by a villanous *licentiousness*, verse 19. (stolen in under pretence of Christian liberty, but being indeed the basest * *submission*) and by μιάσματα τῆ κόσμου, the *pollutions of the Heathen world*, that is, of the Nations, or Gentiles, verse 20. (which the knowledge of Christ was designed to turn out, but complying and mixing with it, was the vilest and most damning condition that could befall any, vers. 21, 22.) and at last by a κύλισμα *Corbore* the most *swinish wallowing in the mire* of all *uncleanness*. And if

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you would know who these *unclean hereticks* were, (which Christianized all the villanies of the old Idol-worships) referred to in this and other places of the *Epistles*, I shall not positively define, but leave it indifferently between the *Gnosticks* and the *Nicolaitans*, the *Gnosticks* covertly * named 1. *Tim.* 6. 20. (it seems they were then a creeping in at *Ephesus*) and profestly declaimed at *Tit.* 1. under the title of the *Cretian evil beasts*, and *slow bellies*, vers. 12. and *μυιασμένοι*, *polluted persons*, vers. 15. and *βδελυκτί* *abominable*, and such as by their *works deny the faith*, vers. 16.

For, that these (being called to *ῥασμις* *purification*, and not to *uncleanesse*, that is, being by their conversion to Christianity obliged to forsake those *carnall lusts*) did *abuse the Grace of God* (that is, the light and mercies of the Gospel) to *wantonnesse*, *εἰς ἀπληγίαν*. *Jude* vers. 4. (which that it belongs to this matter in hand will appear by the parallel assigned them, vers. 7.) that is, used it as an *occasion* to commit, or *protection* to continue in such sinnes, that they were guilty of strange prodigies of filthinesse, and retained in their *Sacraments* some *Symbola* of them, I had rather should be learnt from *Epiphanius*, then from this paper. Of them this is sufficiently known, that perswading themselves, that they were the *Children of God*, they thought they might wallow in all filthinesse, and be no more *polluted by it then the Sunne beams by the dunghill* on which they fall; And against that doctrine of theirs it is that some interpret that of Saint *John* [that he which is born of God cannot sin, because he is born of God] that is, cannot sinne upon that head or score, to signifie that their *being born of God* can be no patent or security for their sinning.

As for the *Nicolaitans* which had their names from *Nicholas* the *Deacon* in the *Acts*, and their *sensuall* practices from his example (as might appear by the vile passages that Saint *Jerome* and others relate of him) I shall not need to say more then what we find mentioned of them, *Apos.* 2. as first, that *their works were odious to God*, vers. 6. then secondly, that it was a *sect of doctrine among Christians* (as odious as it was) vers. 15. and it will not be unseasonable to pray, that God will keep all *Sectaries* from the like. Thirdly, that it was the same doctrine that *Balaam* taught *Balaac* to bring the *Israelites to a curse*, when nothing else could do it, vers. 14. and that fourthly, not onely specified in the story to be *whoredome with the daughters of Moab*, *Numb.* 25. but in this place particularly mentioned *φαγεῖν ἐιδωλόθυτα, καὶ πορεύσασθαι*, *eating things offered to Idols, and fornication*; it seems the former of these, the *Idol-feasts*, was wont to be previous and preparatory to the latter, (and Saint *Hieromes* relation of *Nicholas* witnesseth the truth of the parallel) and therefore of the seven *precepts* of the *Sonnes of Noah*, mentioned in the *Apostles* Councell in the *Acts* (requi-

red of all *profelytes* that came in to *Judaisme*, and so by way of *compliance* at that time, prescribed to all the *Gentiles* that became *Christians*) the two first were those of *abstinence* from meats offered to *Idols*, and from *fornication*, *Acts* 15. 29. and the former of them, vers. 20. called ἀλισγήματα τῶν εἰδωλῶν, the *pollutions* or *abominable villanies* in those *Idol-worships*, as in *Hesychius* ἀλισγήματα is exprest by μεταληψις τῶν μαρῶν θυσιῶν, *participation* of their *abominable* (or as he renders μαρὰ ἀκαθάρτα) *unclean sacrifices*, and the second πορνεία *fornication*, being all one with the נְדִי עֲרִייתָהּ *de refectione nuditatum*, all uncleanness in generall contains *adultery*, *incest*, and all *unlawfull lusts*. And that will give an account why those εἰδωλόθυτα should be so forbidden in the *Acts* (it seems for that danger of unclean finnes so commonly annext to the *Idol-feasts*, as will appear, *Psal.* 106. 28. and *Numb.* 25. 1. 3.) and yet be counted of as perfectly *indifferent things* by *Saint Paul* 1. *Cor.* 8. viz. being separated from all danger of that unclean appendage. Fifthly, of these *Nicolaitans* works it is there added, that unlesse they be *straight reformed*, *God will come quickly upon that Church of Pergamus*, vers. 16. and that *coming* signifies a *fatall blow*, which was not onely observable to have fallen upon the *seven Nations*, on *Sodom*, on most of the great *Monarchies* of the world, for the revenge of this provoking sinne, (*Idolatry* thus heightened with this addition of *villany*) but even more then one of those *seven Christian Churches* may be thought to have been involved in that *guilt*, and *ruine*; even this of *Pergamus*, and the next of *Thyatira*, vers. 20. which sinne being described by *Jezabel* making her self a *Propheteffe*, and *teaching and seducing Christians*, πορνέυσαι καὶ εἰδωλόθυτα φαγεῖν, *to commit uncleanness, and to eat things offered to Idols*, (in the sence before mentioned) and by βῆθι Σατάνα *depths of Satan*, vers. 24. she is said to have *time* given her for the reformation of this villany, vers. 21. and not making use of it, to have been *delivered up to destruction*, vers. 22.

S 32.

All this I have said, and might adde much more, to clear this truth, that there were such *Idols* for *new converts* to take heed of, in those dayes, such *carnall Gospellers*, that retained that part of the *Heathen Idolatries*, which flesh and bloud was most apt to be taken with, when the worshipping of *Images* was cast out. And if that villainous piece of *Heathenisme* which (by Gods desertion, and that thick long darknesse, (wherein they lived) lay before the coming of Christ, as an hideous sinne at once and judgement on those barbarous times, cannot yet (by sixteen hundred years of full light, and by all Christs precepts for all kind of *purity* of the very heart) be exorcized, or mortified amongst us, and if still our ears are open to every sect of hypocriticall professors, though never so wild and ignorant, that

that brings any liberty, or proffer of carnality along with it, then sure is the title of *Christian* but ill bestowed on us, we are still the grossest *Idolators* in the world; and so are in all reason to expect the most exemplary punishments, which fell on them, be it the portion of *Sodom*, a judgement rained down immediately, a kind of *fire* and *brimstone* from heaven, (such are our strange, *groundlesse, irrationall* destructions wrought upon one another at this time, which no man living can tell from whence they came; which is a sure argument that there is somewhat of the *Θείον* in it, either as that signifies the *divine* hand of *God*, visible in the judgement, or as *Θείον* signifies also that * *brimstone* fire that comes with *thunder*) or be it the judgement that fell upon the Nations for those *villanies*, a *πανωλεσθρεία*, or *final destruction* of a profane polluted people.

Having gone thus farre in our inquest on occasion of the *origination* and use of the word *Idolatry*, especially in the *old* and *new Testament*, and found somewhat meant by it in the *New*, which is not so vulgarly taken notice of, I shall desire to prevent a mistake, and do therefore profess not to have designed these observations to that end, that the sinne of *Idolatry* so declaimed at in the Scripture, should be thought to signifie nothing else, but those acts of *villany* in the *Heathen mysteries*; or because the *worshiping of images* is not so frequently spoken of in the *New Testament*, that therefore it should be no sinne now under the Gospell. That it is a grosse and provoking sinne in them that are guilty of it, there is no question, and the affirmation of Text is clear, that there is no *communication or reconcilableness betwixt the Temple of God and Idols*, 2. *Corinth. 6. 16.* and that the guilt of that sinne among the Nations worshiping those sencelesse Deities, was so great, that it provoked God by way of just punishment to deliver them up to those infamous vile affections. *Rom. 1.*

I shall now therefore proceed from the more *criticall* to the *reall* materiall part of the discourse, and inquire into the nature of that sinne, merely as it is a *worship of Idols, or images*. In which matter you may first observe some considerable difference between the two sorts of *resemblances*, which have been usuall among men. Some *extantes, corporeall* figures *standing out*, *γλυπτά*, statues, *graven images*; others onely *representations*, or *pictures*, painted on windows, tables, chalices, &c. The former of these were most used by (because fittest for the turns of) the Heathens, being by them (through the commodiousnesse and advantage of their *bodily* shapes) conceived to be more capable of *animation* by those gods of which they were the resemblances. Thus is it the known divinity of * *Trismegistus* (or * *Aug.* some body in his disguise) that *Statues* or *Simulachra* were the *bodies* of *their gods*, who by some magicall ceremonies of consecration (whence it

seems to be that, *Galath. 5. Apoc. 1. 22. φασματικαυ sorceries*, are joyned with *idolatries*) were forced to * joyn themselves to them, to *animate* them, to assume, and inhabit those earthen bodies as it were. To which fancie perhaps the *Apostle* may relate, when he tells the *Christians* that their *bodies are the Temples of the Holy Ghost*, that God is powerfully in them, though not in those dumbe images. And * *Proclus* relates it as their opinion generally, that *the gods were by their favour and help present in their images*, and thereon is grounded the old relation of the *Tyrrians*, who on a fear that *Apollo* would forsake them, bound his image fast with golden *Chains*, and that other of the *Athenians* who clipt the wings of the image of *Victory*, that she might not fly away from them. And so the *Sicilians* in * *Cicero* complaining that they had no gods in their *Ile*, give this reason for it, that *Verres* had taken away all their *Statues*. And so the *Idol* thus raised above its naturall pitch by bringing down some *athereall spirit* into it, (*viz.* the god whose image it was) became a god in their opinion, and was thought able to hear, see, speak, help, do any thing that belonged to a Deity. Thus doth *Nero* in *Suetonius* pretend to know things to come by the instruction of such an *icuncula* or little image. So *Trismegistus* tells us of speaking Images, and *Historians* the like of *Memmons Statues*, and so *Labans Teraphim*, being supposed to have had a spirit included in them, went for *Labans gods*. And it is not improbable by the Text that the *Israelites Calf* was by them thus counted of, as an image which upon *Aarons* consecration was thus animated by God, and so fit to go before them, to be their conductour in *Moses* absence, whom they knew to be moved and directed by God.

It is clear, this *Calf*, these *gods* as they call them, were by them desired to supply *Moses* place, and though the conjecture be not improbable, that the figure of it was the same with the figure of a *Cherub* (which God after appointed to be in the *Tabernacle*, *Exod. 25. 18.* and of which it is possible *Aaron* might then have some intimation) as may appear by comparing *Ezek. 1. 10.* with chap. *10. 14.* where that which is the face of an *Oxe*, or *Calf* in one place, is the face of a *Cherub* in the other, and the ground of this resemblance in reference to *Josephs* providing for the *Egyptians*, and also for his father and brethren in the famine (whereupon his *scutcheon* is said to be an *Oxe*, agreeable to that prophecy of him, *Deut. 33. 7.* his glory is like the firstling of a bullock, as *Minutius* for his care of feeding the souldiers in a dearth was honoured by the *Romanes* with a golden *Oxe*, *Liv. 1. 4.* and as *Suidas* relates of *King Apis* that he fed the *Alexandrians* in a famine, and therefore was honoured after death with a *Temple* and an *Ox* in it) yet was this image worshipt by them (as appears by their

Neque ara
que auri
geni-
e materia
ibus signa
nificunt,
Deos de-
minimus,
eos ipso
his soli-
us, quos
dicatio in-
e sacra, &
brilibus
icit inha-
are simu-
bris. Ar-
ll. cont.
enil. l. 6.
e sacris. &
lag.
Drum.
2. Cakil.

sacrificall feast and celebration) and so used just as the *Egyptian Idols*, which were accounted as so many gods. And therefore the question which is ordinarily made, [whether the Israelites *worship this Calf*, or onely *God in this Calf*] may well enough be superseded, and the resolution be sufficiently clear, that they worship not *God* onely, but the *idol-calf* also, (and so I am sure their successors have conceived, which talk so much of a grain of the *Calf* in every judgement they have suffered ever since) and so doted upon the specious *Idol*. and were transported with their sensuall way of worshiping it, that *God* was quickly almost lost, and forgotten amongst them, *their heart going back into Egypt*, where such like images had been in fashion and were wont to be worshiped.

What is now said of this will belong also to the erection of *Jeroboams Calves*; of which though it may not be improbable, that they also were the imitation of the *images of the Cherubim* in the *Temple*, and so the same of setting them up in *Dan* and *Bethel* an act of *Schisme*, designed on purpose by *Jeroboam* to keep open the great division in the State, 1. *Kings* 12. 26. yet was it not the guilt of *Schisme* alone, to which it was lyable, (as * *Moncaus* hath laboured to perswade) but having an addition of *sa-* § 36.
crificing to those Calves also, vers. 32. and the proclamation of [*Behold thy gods, O Israel, which brought thee out of the land of Egypt*] vers. 28. * Aaron Purgatus.
 (which intimates them to be set out by him to the people for so many *animated inspirited images*) no question but the guilt of *Idolatry* belonged to it, and that the divine censure, and character of *Jeroboams* sinne (that stuck so close to his posterity) importeth also.

The other *pictures* which are called *dimisse*, *depreffe*, a plain painting on a table, &c. without any *protuberancy*, or *bunching*, were not by the *Gentiles* thought so capable of receiving that *animation*. The distinction is *Maimons*; the first he calleth *הצורה בולטת* the *protuberant image*, the other *משוקעת* the *depreffe*, either drawn on a table in *colours*, saith he, or weaved in *hangings*. The former of these and not the latter, was it which was so strictly forbidden the *Jews* (and accounted as a *xpīneion* of *polytheisme*, a token of the *worshiping* of many gods, (a *discriminative* note between the worshipers of the *one* true, and the *many false* Deities) because of that *Heathen* opinion, that such statues, or *protuberant* pictures were by *magick* made capable of these *ethereall spirits*; an abuse, of which the *depreffe* pictures were not so capable. And hence it is (not without reason) that learned men that conceive the second commandment to prohibit none but the former (peculiarly the *graven image*) and to that purpose read that which follows, by way of *explication*, not of *disjunction*, [*graven image, the likeness*] &c. (as it is *Dent.* 5. 8. in the *He-*

brew, not, [or the likenesse] do extend it even to the making, or having any such, and not onely to the worshiping of them.

Thus, saith * *Maimon*. it is forbidden to make *images* though it be onely לְנוֹי *for ornament*; but then that, saith he, is to be understood of the *images*, that *bunch out*, or are *embossed*; but for the *painted* or woven מוֹחֲרוֹת אֵלֹי they are not unlawfull: and he specifies very nicely that a *ring* that hath for a *seal* the figure of a *Man*, if it be *gibbous*, or swelling out, is not it self lawfull to be *worne*, but yet it is *lawfull to seal* with it, because the *impression*, in that case, is *hollow*, not swelling out, and on the other side if the *seal* be *depressed*, or *hollow*, it is lawfull to *weare*, but not to seal with it. chap. 3. §. 13. It is true this he restrains again, that none (in this matter onely *for ornament*) is forbidden, but the figure of a *man*; but others in obedience to the words of the second command, extend it to the prohibition of all living *creatures* also, (onely the inanimate, such was the *Golden Vine* in the *Temple*, were excepted,) And truly it seemeth very probable, that to the *Jews* it was (whether by the force of the second commandment, or by some *precept* elsewhere, or by the *Tradition of the Elders*, I say not) conceived utterly unlawfull to *have* any such *images*, especially in their *Temples* or *places* of worship (unlesse in case of Gods particular command, as the *Cherubim*, and the *brazen Serpent*) yea and to bow in their *presence* in any place; for this will *Maimons* stating the severall cases convince to have been his opinion, and, as he conceived, the constant doctrine of the *Jews*. I am sure they are appointed to be *broken down*, *Exod.* 34. 13: and examples there are of the peoples practice that way, both in the story of *Herods Trophies*, and the *Eagle* set up by him over the gate of the *Temple*, and in many other particulars; And the *Greek Church* at this day, though it hath *pictures* good store, yet I think it hath none of these *embossed Statues* allowed in it (which yet the *Lutherans* use promiscuously, yea and clothe and adorn them too, and conceive not themselves to sin against any commandment of the law, because they do not *worship* them.)

The reason of this prohibition to the *Jews*, is by *Maimonides* again cleared to be, not for any naturall primitive sinfulness in an *image* of a man &c. but onely for *caution*, (and therefore within the *vail* whither the eyes of the people were not permitted to enter, God himself appoints the *Cherubims* to be set up, and *Solomon* graved *Cherubims* upon the walls of the greater house, 2. *Chron.* 3. 7. that is, in the body of the *Temple* I conceive, because none but the *Priests* did come in thither, *Luke* 1. 8, 9.) to hedge and keep them from all danger of falling into the *Hethen* worships, and upon the obligation of the words of that *Text*, *Exod.* 34. 12. *beware &c. lest it be a snare unto thee.*

And

And therefore it is further resolved, that all those images were unlawfull to them. (and perhaps none but these.) w^{ch} *Idolators* used in their worship; and so the specifying of the three sorts in the *Commandment* may argue, [*the things in heaven, in earth, in the waters*], from each of which the severall follies of men had fetched their Deities. To instance onely in the *last* and lowest of them, that the *Crocodiles* in the river were so accounted of among the *Egyptians* is clear (among many other) by one notable relation in *Max. Tyr. Dial. 28*. There was a woman, saith he, in *Egypt* that nursed up a young *Crocodile*, and was counted a mighty happy person *ὡς πικρυμένη δέον*, as one that had brought her God to hand, and kept it tame by her; this woman, saith he, had a sonne *ἡλικιωπὴν δέον*, of the age of the God, and when they grew up to some bignesse, the *Crocodile* killed and devoured the child, *ἡ δὲ δούλος ἐμυδαίον τον υἱόν τῷ δαυάτῃ, ὡς πικρυμένη δέον ἐπέσθη δέον*, she in her mourning for her sonne pronounced him blest in this death, that he was thus offered up a present to her domestick God. And they which could worship such wild vulture Gods, could not much be blamed, if they deified every onion in the garden, much more every starre in the skie, which sure deserved their acknowledgement much better then the *vulture* of the sea the *Crocodile*, had done.

Agreeable to this interdict of *Caution* among the *Jews* (extended onely to those images which were so abused by the *Heathens*) is the designe of those *Homilies* in our book, concerning the peril of *Idolatry*, which though they acknowledge that * *images be of themselves things indifferent*, and that * *men are not so ready to worship a picture on a wall, or in a window, as an embossed and gilt image set with pearl and stone*, and professe (in the beginning of the third part of the Homily) that *all which is said, is thus meant*, [*in that we be stirred and provoked by images to worship them, and not as though they were simply forbidden by the new Testament, without such occasion and danger*] and count it a piece of *Superstition*, and scrupulosity to abhorre all pictures, as images of princes, &c. which, saith that *Homily*, *Christ saw on the Romane coyns and reprehended them not, nor condemned the art of painting and image-making as wicked of themselves*, p. 44. yet, in respect of the frequency of that sinne in those times of the so eminent danger that images in Churches would be worshiped, and all possible means would not be probable to secure the use of them against that danger, they do with great earnestnesse exhort the not setting them up, especially in *countrie Churches*, where the number of the ignorant may much enhance that danger; and it may be observed that in the *Articles* of our Church we make acknowledgement of that whole book of *Homilies*, that they were *usefull and profitable for those times*, wherein (being so lately gotten

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gotten out of Popery where *image-worship* was so ordinary) the danger was so great of falling back, upon every temptation, to that sinne. And though the *Homilies* be wary and carefull to prevent another contrary danger, *lest any private persons under colour of destroying images should make any disturbance in the common-wealth*, and therefore addeth * *that it must alwayes be remembred that the redresse of such publick enormities pertaineth to the Magistrate, and such as be in authority onely, and not to private persons*, yet to those whose duty it is to take care for the people that they be *godly as well as quietly governed*, the exhortation is very instantly pressed, that (after the pattern of *Hezekiah*, &c.) they perform this part of their duty, *viz.* that as *Hezekiah* did in the case of the *brazen Serpent*, so the *Magistrate* whensoever he sees images to be abused, or the people apt to worship them, think himself obliged in conscience to appoint them to be removed in care of the honour of God, and the peoples good. And this is certainly very good and wholesome doctrine, and nothing more reasonable, then that he which is defendour of the *Faith*, should take care to defend the impotent seducible weakling (I mean not the railer at *images*, who sure is of all others the safest from that danger of *worshiping them*, and consequently disclaims any want of that fatherly caution,) from such *imminent peril* (when any such there is) of this *image-worship*. And that this is the *Supreme Magistrates charge*, and belongs not to any inferiour, further then to execute what he commands, might be evidenced from the doctrine and *censures* of the Church, in the case of the *iconoclastæ*, if it were now pertinent. To this I shall onely adde (that which I conceive other mens experience of themselves will incline them to believe) that the *worship of images* or any thing but God, is not a thing to which *English Protestants* for these late years (especially the *Catechized* and knowing) have generally had any strong temptations, at least not such in any comparison, as immediately after the *reformation*, the minds of men (before used to such *ignorant vanities*) were subject to. And I doubt not but many men that have frequented *Churches*, and places where *pictures* have been, can sincerely upon examination of their memories, say with me, that they are not conscious to themselves, that they ever found themselves under any *inclination* or danger of falling into any act of *image-worship*. Which consideration, if it be true, (as I cannot but perswade my self it is) will take off much from the necessity of continuing those strict cautions (of not permitting any kind of *image* in any *Church*, and the like) which some other times or *inclinations* of men might make more necessary, and consequently take off much from the *odium* which the way of *adorning some Churches with imagery* hath lately laine under.

What was said of having embossed *images* among the Jews may be enlarged also to bodily *gestures*, whether *religious* to God, or *civil* to our superiours, in any place where images are; for both these seem to have been interdicted the *Jews*, at least by them to have been accounted unlawfull (as will at large appear by *Masmonides* in the book forecited) though the heart were never so farre from *worshipping* the *images*. But then though the *Jews* were under that strict restraint, yet *aliens*, *profelytes*, of other nations, were not bound to that strictnesse; but *Naaman* is permitted by the prophet to go with his Heathen Master into the house of Rimmon, and (when the Master worships there, and leans upon his hand) to bow himself in the house of Rimmon, 2 Kings 5. 18. upon this ground, first, that he never went into the *Idol-temple*, but to wait upon his Master in the office which he had. Secondly, that he professed himself to all, (even to that heathen Master, and those that were in his Court) to be a worshiper of none but of the true God, and to that end carried two mule-loads of earth out of Palestine with him, v. 17. in honour of him whose name was great there, and to build an *Altar*, according to the prescript, *Exod.* 20. 24. by which it was sufficiently clear to the beholders, (as by an interpretative protestation) that, when his Master worshiped, he onely bowed, and then his bowing was onely *civil* to his Master the King, not *religious* to Rimman or Saturn, or his image there; And therefore to his question whether God will be offended with him in that matter, the Prophet answers him with a [*go in peace.*] I cannot think so irreverently of the Prophet, as that he should make that answer ironically to his new convert (any more then I can believe *Naamans* scruple belonged onely to the former part of his life (reading it in the præter sence) for sure that had been guilty of the *worshipping the Idol*, and not onely *bowing in the house of Rimmon*) but that he meant in earnest, what alone the words import, that in thus doing, and no more, he need not fear that he should be a breaker of that Law, which in this particular was not given to him, or any, but those of that Nation, or people of the *Jews*; For it is an ordinary observation, that *Gentiles* or *aliens* were received in among the *Jews* under a double capacity, either as *Profelytes of Justices*, to submit to the whole *Judaicall* law, to every rite and positive precept of it; or else onely as *Profelytes of the Gates* (and such was *Naaman*) to submit to the seven precepts of the Sonnes of Adam and Noah (and no more) among which the עבודה זרה of the strange worship, or *Idolatry* was one, and so a necessity imposed on them of casting off the *Idol-worship*, but not of not bowing to the King in the presence of an *Idol*, unlesse the case were of such a gesture that in that nation were performed to none but the deity in worship (the reason that the *Grecians* refused once to bow to the

Persian King, because that reverence was there performed to none but *God*) which was not the manner then in *Syria* , but veneration and even prostration paid to the *King* as well as to *God*. Thus much I have said on occasion of the first sort of *Images* , the *embossed* and *protuberant* among the *Jews*; and shall not need to descend to a more particular survey of the second sort, it being already manifest that the reason that prevailed to prohibit the very *having* the former among the *Jews* , did not even in their opinion extend unto the latter. And for *worshipping*, though the latter were not among them so likely to occasion that sinne, yet if any *Jew* should have been so mad to worship any such image, the sinne it is acknowledged, would have been as great, as that which was committed with the *grosser corporeous* object, and so will it hold infallibly among all others.

43. Thus farre have I gone on the ancient old Testament notion of an *Idol*, and the *Idolatry* forbidden there. It may now be fit to proceed one step further, and to enquire whether there may not possibly be in the *Christian Church*, such a sinne as *Idolatry*, that is, whether he that acknowledges the *Christians* God, and worships no heathen *Deity*, much lesse *image* of such, may not yet possibly fall into that sinne of *Idolatry*, as that signifies *worshipping* somewhat else beside the *invisible God*, be it an *image of God*, or else a *Saint*, or *Angel*, or somewhat else clothed in some respect or relation to *God*.

44. And here will be no necessitie or use of drawing a formall charge (in this matter) against any particular man or Church, or possibility of defining (from *books* especially) which (or whether any whole) Church or sort of *Christians* at this day) are guilty of this sinne, because it is to be expected that the *writings* of prudent men will be so cautious, as not to accuse themselves in this matter; as even now I gave you an example from *Maximus Tyrinus* a *Platonick* heathen in the description of it among the *Gentiles*. Yet because * some number of sober men which have lived in the *Roman* Communion hath given me occasion, I shall interpose my wish, that the care which by their writers is taken for excuse of the *doctrine* of the learned, were used for the directing and examining of the *practices* of the ignorant also.

I shall therefore set down in *this* what may, according to the grounds laid in the former part of this discourse, conclude a *Christian* guilty of *Idolatry*, and leave every mans own conscience (and among all others the *Romanists*) to examine, and as occasion shall be, to accuse himself, and every *Christian* to *advise* and *exhort* (but withall to abstain as much as is possible from *judging*) other men.

46. And first, I conceive that he that (by doctrine, and action) attributes to any

any creature, particularly to an *Angel*, those things which belong peculiarly to *God*, though he acknowledge the true *God*, is yet guilty of that sinne, as truly as those Heathens that worshiped the creature *παρά τὴν κτίσιν* beside the Creatour, *Rom. i.* that is, *worshiped God*, but not *God onely*. (Thus the *Arrians* were condemned of *idolatry*, that affirming *Christ* to be a creature and not *God incarnate*, they did yet bestow divine honour on him, and so *Nestorius* in like manner, and his followers styled *ἀνδρώπολατρίαι* *man-worshippers*, and both these sentences confirmed by the *second Councel of Nice*, which is thought so favourable to *images*.) As for example.

To attribute to the *Angels omniscience, omnipotence*, &c. that is, that the *Angels* can freely understand all mens prayers, and as freely grant them their wants, is, I conceive, a piece of *Idolatry*, [*Freely*] I say, and I mean by the word [*freely*] their doing it by their own *originall* power, and not onely by *Gods revealing* the one to them, or by *giving them power* to do the other. As for him, that supposes the *Angels* to know all things which *God* pleases to *reveal* to them, by looking upon *God* as on a *voluntary glasse* (as *Biel* sets it) and withall believes, that *God reveals* all things to them so, and that thereupon they know by that means whatsoever any man saith to them at any distance; Or again, for him that conceives them to see all things in the world by seeing *Gods face*, and looking on it as in a naturall glasse, that reveals all that *God* knows without any choice, or act of his will (as some others set it), these may be very erroneous, yea and (if they teach them for *doctrines*) be guilty of sinne, in that (but speculative) mistaking, namely the sinne of *dogmatizing*, of affirming for matter of *Faith* that for which they have no ground of Scripture or evidence (which I conceive to be the fault charged on such, *Col. 2.* in the phrase *ἀ μὴ ἐώρασαν ἐμβατεύων, undertaking to penetrate, or know what men know nothing of*, *εἰκὴ φουπέμεθα ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτῶν*, *vainly puffed up with the thoughts of their own flesh*, their own *reason*, or *fancie*, fictions of men, (*Gnosticks*, &c.) without any *revelation* from *God*) Yet can I not say, that these are *Idolators* by so conceiving, or thinking, or affirming, by imagining these *vain* or *false* things, if they go no further: (as they that came into the *εἰδωλεῖον*, into the *presence of Images*, but *worshiped* them not.) But then if they adde *practice* to conceit, *worshiping* those whom they have elevated to that pitch; *build Altars*, *make offices*, *pray to them*, especially in the house (or in the time of the service) of *God*, they do by this action, adde a greater aggravation to the *speculative* sinne, and for ought I know, fall into a kind of *idol-worship*, fancying *Angels* to be what they are not, and then paying them that *adoration* which is due onely to *God*, at least

* *Athan*
cont. *A*
or. i.
* *Eph. C*
cil. cap.

§ 47

they fall into a prohibited act, by neglecting the onely *Christian* course of making our addresses onely by *Christ* to *God*, which I conceive is the meaning of *μη τις καταβιδέτω υμᾶς*, *Col. 2. 18.* Let no man deprive you of that *Christian bravium* or prize,] the peculiarity of priviledge of coming unto *God* by *Christ* onely. The same will be said of offering sacrifice, incense, or the like unto them (acts of worship and so peculiar to *God* (making vows or swearing by them, asking grace, pardon of finnes, or salvation of them.

As for the * *Angelici* in the primitive Church, who conceived that nothing was to be asked of *God* but what was by the petitioner committed first to one *Angel*, then from him to another, and so by those many degrees brought to *God*, this may be thought a first rise of the sinne of *Angel-worship*, somewhat parallel to that, which we gave you from *Maimonides* of the Heathen Idolatry.

What hath now been said, must be taken with some caution, and it is this, that to bow to an *Angel* appearing to any man, (which civility we pay to any *superiour*) would not come under this *censure*. A consideration which hath made some wise men think that the *Angels* refusing of worship at *Saint Johns* hands in the Revelation, chap. 19. 10. was not the rejecting it as an act of *Idolatry* (or any kind of sinne if it had been accepted) but as an evidence of the *Angels* acknowledging himself *Johns Fellow servant* (the reason which is there rendred in the Text) and so not *superiour* to him in that office. But to this it may be said, that the *Angels* admonition [*worship God*] that follows, may possibly argue that *John* took the *Angel* for *God* appearing, and accordingly worshiped him, and therefore I shall not define. But then still for any other reverence or bowing, but that of *divine adoration*, there is no question but it may be performed to a *man*, when we meet him, and then much more unto an *Angel*; And that any gesture of reverence shall passe for *divine adoration*, will, I conceive, be onely in the power of *God*, and each mans own soul to define, the same outward act being (without any danger) performable both to *Man* and *God*, and nothing but the intention of the person making the difference. Much lesse will the *worshipping* of *God*, when an *Angel* appears to us, (as supposing *God* to be peculiarly present where those his *Satellites* or *Courtiers* appear) come under that charge, nor consequently doing it in the Church (peculiarly at the first * entrance into that *holy place*) where the *Angels* are supposed to be present (the *Angels singing with us*, saith *Chrysostome*, and *Angelus Orationis*, saith *Tertullian*, and the presence of whom in the Church is used by *Saint Paul*, as an argument for the decent behaviour of women in that place) as *Jacob* at the appearing of the *Angels* both put off his Shoes from

48.
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from his feet, and resolved that *God was in that place*, and that it was no other but the house of God, or gate of Heaven.

Nor will it be the sinne of Idolatry to beseech that Angel, (in case he appear to me) to joyne with me, or help me, or to commend my wants to God in his prayers, any more then it will be, to request the like favour of any fellow-Christian upon earth. The Idolatry is either in the heart, the giving him a free unlimited power, or in the actions *praying* to him, as supposing he had such power, and not the bare observing, (and reverencing accordingly) his created power or dignity, held from God by way of dignation, or desiring him, (when he comes within my reach) to discharge any office of charity to me.

The same may be said again of the *Saints in heaven*, that the beseeching them to bestow mercies upon me, the putting up those petitions to the blessed Virgin, &c. which are terminated in her self (as many Forms, if not her whole Office may appear to be) are, over and above the error of thinking her able to relieve them, acts parrallel to that old Idolatry also; And the thinking them to come to the knowledge of our prayers in *speculo* again, is a presumption in a matter of which Scripture hath told us nothing, and so may fall under the fore-mentioned accusation.

Yet so again, that if it were sure to any, that any Saint doth bear his demands, it were certainly no fault to *begge* that favour of him, which were in his free power to bestow, and which we ordinarily demand of one another, that is, the joyning with, or for us, *assisting* and reinforcing our prayers to God. And supposing that they do not bear or understand what he saith, yet what guilt shall lie on him that thinks they do, and speaks accordingly to them, I omit now to define, because it is not to my present purpose, which was onely to enquire what is Idolatry, not Folly, what *Worshipping* or *praying* for help, to that which is not God, not speaking to them to pray for us which cannot bear.

Next for *images* either of God, Christ, or Angels, or Saints, many particulars may be resolved and avowed from the principles of discourse already laid, 1. That to conceive them able to hear and help by virtue of him, whose image they are, is a spice of that *heathen doctrine* of [*Images being the bodies of the gods*] (of their being animated by those whose images they were) which had among them its foundation in sorcery, and then was the ground of Idol-worship; and it were happy if some * Ignorant (*Christians* in some places, were not either willingly betrayed to, or uncharitably kept in this barbarous rudeness. So again will it be, 2. to pray to, or to bestow any act of divine worship on any such Image in any respect; For that supposes, and is built on the former conceit, and so a worshipping of that

* Non in multis quod dicitur in scriptura de sanctis et de angelis quod G. les pascit de deis si. Lud Vir Aug. d. l. 8. c. ult.

which is not *God*; and what is that but *Idolatry*? I say, in any respect, and I mean with any distinction of *mediate imagine*, or *relative*, &c. For first it is an unreasonable thing for them, to whom the law is given, to make a *distinction* by which it may in some sence be lawfull not to keep it, such *distinctions* must be made by the *law-giver*, or else they are not safe. 2. Although it be to *God* also, *mediate imagine*, that is, first fastning my act of worship upon the *Image*, as the next or immediate object, and then *mediately* on *God*, this is clearly to worship the *Image*, though not the *Image* alone, and that must be *Image-worship*, or 2. though it be *only relative* to the *Image* in relation to *God*, whose *Image* it is, this is again *worshipping that Image*, though not that *Image only*, and that will not rescue the *worshipping* of an *Image* from the *censure* of *Image-worship*, any more then the affirming *Faith* to justify *instrumentaliter relative*, is not the affirming it to *justify*.

§ 54. As for the difference betwixt *image-worship* and *idolatry*, or *idol-worship*, if any such be pretended from the difference between *imago* and *idolum*, it will not be worth our pains to examine it, because the *worshipping* of any thing which is not *God*, be it *image* or *idol*, *Christian* or *heathen similitude*, or any thing else, will fall under the guilt which now we speak of.

§ 55. But then 3. on the other side to *worship God* (and none but *God*) in a *Church* where *images* are (without so much as fixing the eye on them in the act of *adoration*) to use an *image* only for ornament (in a kingdome were *Image-work*, *hangings*, and *pictures*, do passe for the noblest way of *adorning* those places which we most prize) to *pray* or to bow down to *God* (and to him only) in a *Church* where such representations are set up (for *beauty*, or as an indifferent thing) without any the most inferiour degree of *worship* to them, (nay with a *protestation* of *renouncing* and *detesting* it) cannot be affirmed *Idolatry*, without either affirming *God* to be an *Idol*, or else [not *worshipping*] to be [*worshipping*] nor indeed be liable to any guilt, unlesse it be in order to *scandall*, which how farre it is to prevail, as we have already given an intimation, so the grounds of defining have sufficiently been laid down in another discourse.

§ 56. And so for the *reverent* usage of an *Image*, if it signifie no more then the using it *civily* for his sake, or in remembrance of him whose superscription it bears, especially if that be but a *privative reverence*, (a not using it vilely and contumeliously) or whatever may not come under the stile of a *positive* act of *adoration*, this is no part of *religious worship*, any more then the laying of a *Bible* on the *Table*, and not on the *ground*, &c. But if it be the actuall bestowing of *worship* on that inanimate thing, as on the next (though not last) object, I mean bestowing that *adoration* on the

Image

Image (though in a lower degree) in one act, which in another is given to God, *worshipping* the *Image* for Gods sake (the *relative* worship) or God *mediante imagine*, so that the *Image* be either the *object*, or part of the *object* of any one act of *worship*, it will fall under the censure of *Image-worship*.

Thus doth the *Capitular* of *Charles the Great* charge it on the *Bishop* of *Cyprus* in the *second Councell* of *Nice*, that he allows the *image* the same *worship* which belongs unto the *Trinity*; (and some learned *Papists*, *Aquinas*, *Bellarmino*, &c. have done little lesse) But he that will survey the *Greek* acts of that *Councell*, will find the *Capitular* mistaken. For when the *Greek* reads, *τὴν κατὰ τὴν εἰκόνα τῆς τριάδος ἀνατίμω*, I perform that adoration of worship to none but the *Trinity*, (and saith of the *images*, *ονεὶ δὲ δέχομενος καὶ ἀσπάζομενος τιμητικῶς εἰκόνας*, &c. I receive and embrace them reverently) the *Capitular* reads it in a quite contrary sense, for having said, *Servitium adorationis quod Trinitati debetur, ei se redditurum garrierit* (which though it hath no great hurt in it, because the word [*Ei*] that follows, may apply it to *Trinitati*, and cannot referre to *imagines*, yet by [*gorrierit*] it appears the *Capitular* did not take it so) it is added, *Servitium soli debitum Creatori, exhibere se fatetur Creaturis*, &c. Which is a plain calumny to that *Bishop*, and even contrary to the former part of the relation, (the *Latine* words cited from the *Councell*) if the [*Ei*] be taken notice of.

As for the very making of an *Image* of *God the Father*, who never was clothed in *flesh*, or *visible* form, if it be on designe so to represent him, or if (being made) it be received as a *resemblance*, or *Image* of him, this is a most irrational *folly* or *mistake*, for which there is no excuse; and though it be not *idolatry*, unless being thus made it be *worshipt* also, yet is it a direct contradiction to one great end of Gods prohibiting *Images*, *viz.* that all men be admonished that he is *invisible*; and it is worth observing, that the *ancient* of the *Heathens* themselves have resolved God to be so farre from any *visible* shape, that they would not allow the making any *image* or *picture* of him. Thus *Empedocles*, *ἔπε γὰρ ἀνδραγμένη κεφαλή*, &c. No mans head, or feet, or knees, or other limmes to be conceived in God. *Ἄλλα φρενὶ ἐρη καὶ ἀδυσφορῶ*, &c. but a sacred in-effable mind; so saith *Plutarch* in *Numa*; that *Pythagoras* *ἀόρατον καὶ ἀκίνητον καὶ νοητὸν ἀπολαμβάνεν εἶναι τὸ πρῶτον*, conceived God (under the title of the first) to be *invisible*, &c. and that on those grounds *Numa* forbade the *Romanes*, *ἀνδραπειδὴ καὶ ζωομορφὸν εἰκόνα θεῷ νομίζειν*, to conceive God to have the shape of any creature, or to have *πλασὲν εἶδος τοῦ θεοῦ*, any formed image of God. Which saith he, continued for one hundred and seventy years after the building of *Rome*, *οὐ ἀγαλμα ἑμμορφον*, image

image of any form to be seen in their Temples. So saith Gerson, I remember, of the Temple of Peace in Rome, which it seems was of that first erection, *sine simulachro, sine imaginibus*, it had no resemblance or image in it. So Antiphanes of God; that he is not known by an image, nor likened to any thing, *ὅτι οὐκ αὐτὸν ἐδιδέξαι ἐκ μαθεῖν ἐξ εἰκόνος δύναται*, and therefore no man can learn him by the help of an image. And Philoponus in his Preface to Aristotle de Anima, conceives it very necessary to a pious man that would conceive, or pray to God as he ought, to study the *Mathematicks*, by the help of which he may be able to abstract and separate ἀφ' ὧν from matter, and so have a right notion of the deity. So agreeable to the generall notion of wise Heathens (till a custome of sin had besotted them) was that of God himself to Moses, *Thou hast not seen any similitude at any time, Deut. 4. 8.* On which the making any image of him is prohibited. All which notwithstanding, if in the representation of a sacred story, there be set down any form, particularly an eye, a ray, a glory &c. not to expresse the person of God the Father, but to stand for him, not to signify any supposed likeness of him (which is impossible) but onely to present him to the mind of the beholder; a doing some action of his (which is in effect to do the very same thing in a Table, which the word *Jehovah* or *God* would do in a Book) I conceive not what charge could be laid on it, at least what degree or spice of *Idolatry*, unlesse I must be thought to worship the name of God, because I write or read it.

59. As for the resemblance of the man *Christ Jesus*, the bare expressing and not worshipping that form, that was so long visible on this earth, as this pretends no more to the painting of divinity, then the lines of a body can be thought to undertake to expresse the soul, (and so cannot be accused of that imposture) so will it not be lyable to any other charge with any that hath not resolved all pictures even of his own parents unlawfull. (unlesse it be perhaps in order to the danger of being worshipt by others, which consequently ought very prudently to be weighed and considered, before any such be set up in any place, as before was touched.)

60. And the same may be said of the pictures of holy men, the discourse wholly abstracting from worship, or designe, or thought of worship, as here it doth in our present consideration; To which purpose it is observable, that Calvin himself is by Doctor Reynolds produced, and avouched (against Bellarmine's contrary slander) to affirm the Images of *Christ* and the *Saints*, *non esse prohibitas simpliciter*, not to be simply prohibited; and so in like manner, *Luther*, the *Zuinglians*, *Melancthon*, and the *Magdeburgians*, all detesting the worship of Images, but not the Images themselves. And so *Illyrius* and *Peter Martyr* also, who thinks the worship of images to be

be a prime part of *Popish Antichristianisme*, doth yet resolve, *Christi & Sanctorum imagines haberi rectè posse, modò ne colantur atque adorentur, that the images of Christ and the Saints may lawfully be had, so they be not worshiped.*

Once more to *worship the bread* in the *Sacrament*, must (wheresoever it is to be met with) certainly be *Idolatry* too, in the literall notation of the word, that is, the *worshiping* that which is not *God*. And for those that do this on any the subtlest ground, that by any *error* or *mistake* (be it never so piously taken up) do actually *worship* this *bread*, that first conceive it to be turned into the very *body of Christ*, and the *elements* after *consecration* to be no longer *bread* and *wine*, but very *Christ incarnate*, and thereupon do *worship* it. These I say, in case they be *mistaken*, and those *elements* be not so turned and *transubstantiated* into *Christ*, though they are not guilty of the sinne of *Idolatry* in all the aggravations that belonged to it among the *heathen*; being not guilty of their *πλυνδρότης*, the *acknowledgement of the many gods*, of which their *image worship* was an appendage, yet can I not free them from the charge of *worshiping an idol*, that is, somewhat which is not *God*, viz. a piece of *consecrated bread*, &c.

He that conceives this too sudden or severe a *censure*, may know that the *Papist-Doctours* are very ready to make confession of it themselves. *If the elements be not so changed*, saith *Costerus of Transubstantiation*, *we Papists are the meanest vilest kind of Idolaters* in the world, *worse* (as I remember he addes) *then the Laplanders that worshiped a red Cloth*. And there is no denying it upon that supposition, because it is part of the *supposition*, that what is so worshipt for *God*, is not *God*, and that is *אֱלֹהִים* an *Idol* in the *Scripture-sense*, which is all that I have now said.

And if it be replied that they *worship* nothing but what they conceive to be *Christ*, and consequently that the *Ignorance* and contrary persuasions which may be pretended for such acts in some men, particularly the *Romanists*, may plead much for them in *Gods Court*, (as we read that the *times of Ignorance God winked at in some Heathens*, though that was an *idolatrous ignorance*, so farre at least as not to deprive them and their posterity of all means of recalling them) I shall then answer, that so I shall hope (and pray) that it may do in this matter also, move *Gods mercy* so farre at least, as (if not to *pardon* the sinnes without *repentance*, yet) to give *grace* to work a *fight* and a *change* in such seduced *ignorants*.

And then putting the case anew, whether, If the *bread* in the *Eucharist*

be not *transubstantiate* (as , according to some other principles of the *Papists* , I conceive it near demonstrable that it is not , that I mention not the direct *contradictions* which are affirmed or implied in that doctrine) and yet *Costerus* and his friends think it is , supposing them to come *honestly* and *blamelessly* to these errors , If I say, It be demanded , whether in this case [that their *ignorance* or *error* be grounded on *misunderstanding* of *Scripture*] This so *simple* and not *grosse* *ignorance* may serve for a sufficient *antidote* to allay the *poysen* of such a *sinne* (of *materiall* though perhaps in them not *formall* *Idolatry* , because if they were not verily perswaded , that it were God they professe , they would never think of *worshiping* it) I shall then answer , that of this matter I had onely temptation to make , and set the *question* (as before I had of *prayer* to *Saints* , supposing the petitioner to believe that they could hear him) but have now no necessity to define and satisfie it , being onely to consider what *idolatry* is , not how *excusable* *ignorance* or mistake can make it. Yet something it will not be amisse to adde to direct our *Charity*.

§ 65. That this *ignorance* , or false opinion will not make the *worshiping* of bread (remaining bread) to be the *worshiping* of none but God , I conceive it is plain , Or if it would , it would make the Heathens *worshiping* of an *image* , to be the *worshiping* of none but that God whose image it was , for they sure believed as much that that *image* was by *consecration* become the *body of God* , and animated by it , as any *Papist* believes *transubstantiation*. But whether this their error was as capable of *Apology* or *pardon* , being infused into them by their false teachers (which yet they thought to be true ones ,) and pretended to *Revelation* for it (saith *Maimonides*) as this which is taken up upon the words of *Scripture* , (though in a mistaken and (as I conceive) *impossible* because *contradictory* , sence) I shall now define no further , then by saying these two things.

§ 66. First , that the *Heathen idolatry* was the *worshiping* of the many false Gods first , and then of the *images* of them , (the former of which these men are not said , or thought to be guilty of) secondly , that the more the conscience *believes* this *error* to be a *truth* of Gods , and the more innocently it comes to that *believe* , the *easier* in all probability will the *sentence* be another day ; That *ignorance* or mistake which *sincerely* and *honestly* (without mixture of *carnall* principle , or designe , *prejudice* , or *passion* , &c.) founds it self in the word of God mistaken , (and would be laid aside , if sufficient instruction were offered) being very justly the object of our *pity* and our *prayers* , and neither of our *censure* ,
nor

nor *scorn*; And if it were merely a *speculative* error, and had not the happinesse of some *impious practice* attending it, I should make the lesse doubt of its obtaining *pardon* at Gods hands; And howsoever I will hope, it may still (at that gracious tribunall) be farre from being *irremissible* to him, who hath reformed his other *known* finnes, and for all *known* and *unknown* is truly *humbled*.

This manner of stating of this difficulty, may in reason perswade them that are concerned in it, to be willing to see and *reform* their *error*, if it be possible, or if *prepossession* have made it otherwise to them, yet in all *justice* not to expect of us, (who *professe* to *believe* that the elements are not transubstantiate, and that the humane nature of Christ is received and *contained* in, and confined to *Heaven*, till the day of *restitution* of all things; and this withall upon the same grounds, (I mean of *literall* affirmation of *Scripture*) on which they *professe* to believe that this is *Christs body*, and this neither contradicted by any other *Scripture*, nor implying any thing like a *contradiction* in reason, nor a *savagenesse* or a *sinne*, as Saint *Augustine* saith eating of Christs flesh doth, and that therefore it must not be *literally* interpreted) to *worship* that which we think a *creature*, or somewhat which is not God, or *anathematize* us and separate from our communion for not doing so.

As for our *Church*, which onely *adores* Christ in the *Sacrament* (as that signifies the *Action*, in which certainly Christ is) and not the *Elements* themselves, nor *Christs* body locally present under the shape of those *Elements*, (as certainly it cannot be, without either being no longer in *Heaven* or being in *more places* then one at once) which hath set the doctrine of that *Sacrament* in a most exquisite temper to satisfie all rationall *Christian* pretenders, in that most excellent *Catechisme* in the *Liturgie*, and in her practice allows the *Elements*, no more then a *reverent usage* proportionable to such *instruments* of Gods *worship*, (which is both justified by * *Amesius*, who assigns them a *singular reverence* in time of the use of them, and a *private kind of reverence* after it) there can be no shew of charge against it for so doing, nor consequently for *kneeling* at the time of receiving the *Sacrament* which is onely a kneeling to God in prayer (which might be now further enlarged on, but that it hath had its place in another * *discourse*) unlesse it be a fault to *worship* Christ, or to choose that time or place to do it in the *lowlyest* manner, when, and where he is eminently *represented* by the *Priest*, and offered by God to us.

As for the *East*, or *altar*, or *syllables* of the name of *Jesus*, he that must

think them *worshipped*, by those who profess and protest to *worship God*, and none but *God*, (that way or on that occasion) must either be of a very *short discourse*, (like them in *Athenaus*, that hearing men crie *Ζεῦ σῶσον* *God help*, when the neighbour *sneezed*, thought the very thing which we call *sneezing*, or else the *brain* from which it came, to be a *God* so *worshipped* by men) or else of a very *pettish spleen*, that can condemn the most blamelesse authorized practices, not onely of this *present particular*, but of the *ancient universall Church* (for the *worshipping God* toward the *East* was most eminently such) upon any the most irrationall jealousy, or dislike.

5 70. And so lastly for the *signe of the Crosse*, used by our Church in *baptisme*, which hath been by some cryed down under the title of *Idolatry*, two things it will not be amisse briefly to have observed, 1. That the same ground of *zeal* or passion that hath incited some men lately to charge it of a breach of the *second Commandment*, hath long since moved * one of the same *spirit* to accuse it as a sinne against the *other nine*, and to intitle his severall Chapters of the *Swearing*, *Sabbath-breaking*, *murder*, *adultery*, *stealing*, *false witnesse*, &c. and at last of the *concupiscence of the Crosse*, as well as the *idolatry* of it, the reasons being much alike for the whole charge. 2. That the *signing* with the *signe of the Crosse* in that *Sacrament*, is somewhat distant from that which the *Papists* use, and an act of departure from them, in *King Edwards second Liturgie*, more then had been in the *first Reformation*. The former custome was to crosse the child at the *Church-doore*, when it was brought to. *Baptisme*, but this of ours as a mark of *initiation* or *reception into Christs flock*, immediately following *Baptisme*, and a kind of *tessera*, or *military signe* that the person thus *consigned* into *Christs militia*, shall for ever after think himself obliged *manfully to fight*, &c. A change made merely out of compliance with them who were jealous of too great an inclination to *Popery*, and yet now charged with the *guilt* of that which it was on purpose designed to *decline*.

5 71. I should not I conceive be thought in earnest, if I should go about to vindicate the use of the *Liturgy*, and of all *set forms* of prayer from this charge of *Idolatry*; It is true it hath been printed, that *words in a book are images*, and consequently that *to pray before a book, or use a book in prayer, is Idolatry, or Image-worship*. But till this argument be extended to all *words spoken*, as well as *written*, and so all vocall (though it be *extemporary*) *prayer*, condemned for *Idolatry* also, I shall not conceive that *disputer* to have believed himself, nor consequently give him or my reader the trouble of an *answer*. In stead of extending this enquiry

enquiry to the survey and vindication of those many other particulars ; to which the fancies or furies of this last yeare have affixed this charge ; all that I have now to adde is onely this , that I shall beseech God to give such *mistakers understanding* first , and then *Charity* , to make use of it to *edification* , and not to *destruction* , to the *reforming* their own sinnes and not *condemning* or *reproching* other mens *laudable* , at the least *innocent* actions.

Judge not , that ye be not judged of the Lord.

SOME few testimonies, which may tend to the clearing of the precedent Observations, but could not conveniently be put in either, in the Text or the margin of the Book, I have here thought fit to affix by way of Postscript.

Add. p. 11. ad lin. 32. in marg. Thus among the *Romanes* in their *illustrations*, Ἀρσενὶ ἄρσενι πλησιάσει σήσου τε παῖδας Ἀιχμεῖς ἐν τέλει, *Sybil. orac. l. 3. p. 231.* and speaking of the Christians giving over *Idolatry*, εἰς ἔργ' ἀνθρώπων χρύσεια, &c.] it is added immediately, Κ' εἰς πρὸς Ἀρσενικὰς παῖδας μίγνυνται ἀνάγνωτος, Ὅσα τε φοινίκας τ' &c. naming all the severall nations of the heathen world that were guilty of it, p. 264. and exhorting against *Idolatry*, φύγατε λατρείας ἀδίκας &c. Μοιχαίαν προσφύλαξο, καὶ ἀκριτὸν ἄρσεν' εὐνήν, p. 279. and that true pietie, as it is opposed to idol-worship, so to Ἀλλοτρίης κοίτης πόθος αἰχμῆς, ὃ ἄρσεν' ὕβρις ἀπαχθίστη συγρήτε, l. 4. p. 287. & p. 296. and of the *Romanes* again, Μοιχαίαι παρὰ σοὶ, καὶ παίδων μίξις ἀδίκου, p. 315. and so again, p. 332.

Add. p. 12. ad lin. 24. in marg. In this sense I conceive *Plato* used the word πολιτ. l. 9. where speaking of sensuall men, and comparing them to beasts, χρυσταζόμενοι καὶ ὀχεύοντες, *full fed and lascivious*, he addes, ἐνεκα τῆς τῶν πλεονεξίας κυεῖποντες καὶ λακτίζοντες, &c. Or if you will needs have the notion of *covetousnesse* continued, yet I conceive the company that the word is so oft found in the New Testament, will have such an influence on it, that it shall belong to that αἰχμερία, *getting wealth by these unclean prostitutions*, which sure is expressed by the *Author* of the *Sybylin oracles*, l. 3. p. 231. where immediately after the mention of those *impurities* is subjoyned, Αἰχροβίω φιλοχρημοσύνη, κακοέρδαι πλεόνω.

Add. p. 14. ad l. 4. in marg. to the word ὑπερβαίνειν. So in the *Sybil. or.* is this sinne expressed by ὑπερβανίης ἀδίκου. l. 3. p. 231. and the men guilty of it called ὑπερφύαλοι καὶ ἀνάγνωτοι, pag. 232. (the word ὑπερφύα-

λοι, noting all immoderate desires or attempts, πᾶν ὑπερμετρον, saith *Phavorinus*)and as it is immediately specified, κλεψίγαμοι, καὶ πάντα κακοί So in *Phocylides*, Μὴ γὰρ ὑπερβῆς, ὅ' ὑπερβασίῃδ' ἀλεγαινῇ, doth seem to import also.

Add. ad p. 15. l. 10. in marg. So in the *Sibyll Oracles*, l. 2. p. 172. with 'Αἰδοῖνιν περιπύοντες, ἀναιδέειν ποθέοντες, *those that had put off all shame,*] are joyned ἄρπασῆαι, *ravishers*, and pag. 216. with λεκτέοι εἰδωλοῦται, οἱ καὶ ἐν σέρνοισιν ἐνι μεμάνηδι οἶσιν (which sure belongs to the *fury of inordinate lusts*) there is joyned Ἀρπάζοντες, ἀναιδέα θυμὸν ἔχοντες, *rapes and shamelesse lusts*, and ἐρᾷσι κρυφίαις, *secret loves*; and αἶψα ὑποβήσεται ὁ ὕμνος, *the judgements of Brimstone* (the portion of *Sodom* for such finnes) follows in the end of that Book. All which passages, though they cannot be thought to have that *antiquity* or *author*, to which they pretend, are yet by our Countrey man *Joannes Opsopæus*, or *Cook*, with great reasons supposed to be as *ancient* as the *Emperour Commodus*, and so will be worthy our heed, for a matter of no greater weight then is now laid on them.

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CONSIDERATIONS
of present Use concerning
THE DANGER
Resulting from the
CHANGE
OF OUR
Church-Government.

By H. H. D.D.



Printed in the Yeere 1646.



CONSIDERATIONS
OF PRESENT USE,
concerning the danger resulting
from the change of our
CHURCH-GOVERNMENT.



O Him that being satisfied in judgment of the *lawfulness* of *Episcopall Government*, doth yet conceive that the parting with it is no *change* of *Religion*, and consequently, that the standing for it at this time, when it is opposed, is but the preferring the interests of some inconsiderable men before the inconveniences and common wishes of all, I earnestly desire (in the bowells of compassion to my bleeding Countrey, and from a sincere passionate wish that the *cure* of this dangerous wound may not be a *palliate imperfect cure*) to present some few sad considerations, which I shall cast under two heads (proportionable to the two parts of the former ungrounded suggestion, the one, *That parting with the present Government is no change of Religion*; the other, *That standing for it at this time, is the preferring the interests of some before the common wish of all*, the peace of this Nation.

Concerning the former, I offer to consideration, First, whether the *Government* of the Church be not a considera-

ble part of *Religion*? That it is so, I shall make appeare by these reasons. 1. That *Government* is as necessary to the *preservation* of the Church as *Preaching* the Gospell was to the *plantation* of it, and that therefore it was alwaies the Apostles practice, as soone as ever they had converted a City or Province, or any considerable number of men in it, to leave it in the hands of some faithfull Persons, to *dresse*, and *tend*, and *water*, what they had thus *planted*; and therefore though it were possible for a *Christian* to be deprived of this benefit, and yet to remaine *Christian* (as to want some limbs, or to abound to monstrosity in others, is yet reconcileable with *life* and *being* of a man) to retaine the *doctrine* of Christianity without any *Government*, to be a *Christian* in the Wall or in the Wildernesse, a *Stylita* or *Anachorite* *Christian*, (in which case there is no doubt the use of the very *Sacraments*, instituted by Christs himselfe, would not be necessary to *Christianity*) yet would it be little lesse then fury for any to designe or hope the *prosperity* or *duration* of a Church, or visible society of such Christians, without this grand necessary (though not of *single being*, yet) of *mutuall preservation*, this principle not of *essence* but of *continuance*, without which (it is the learned *Breerewoods* observation from *S. Augustine*) that the preservation of a Church was once by *experience* found to be an impossible thing, no other engine being able to repaire the want or supply the place of that.

A second reason may be drawne from the concurring pleas of all the most distant pretenders for the severall Forms of Government in the Church, as well those that have espoused the *Papall*, the *Presbyteriall*, the *Independent*, as those which are for the present *English* Form by the King and his Bishops, &c. all vehemently contending for the necessity of that Government, which they affect in the Church, and none so calme or modest in their claimes, as the assertors of the *English* Prelacy; which moderation or want of heate, is sure one reason that so many sonnes of this Church are now tempted to thinke Government so *unconsiderable* a thing, and so *extrinsecall* to Christianity; though this thought thus grounded, be a double injustice, 1. In suspecting

sting that *truth*, for want of *asserting*, which is therefore not so vehemently *asserted*, because it is a supposed *truth*.

2. In encouraging *heat* and *violence* of disputers (the greatest plague in a Church) by shewing them that the *Eagereſt* pretenders shall be most *heeded*, and that *meekneſſe* shall not *inherit the earth*, though both *David* and *Chriſt* promised it should. A third argument may be had from the judgement of our *State*, which hath thought fit to make the *Government* of the Church matter of one of the *Articles of our Religion*, and so to joine in honour the care of it with the care of the *Doctrine*, and to require as strict a *ſubſcription* to the establish'd *Government*, as to the rest of the 39. heads of *Doctrine*, by which you may evidently see, that to change the *Government* is to change the *Doctrine*, and where *Doctrine* and *Government* both are changed, can we poſſibly think the *Religion* to be the same? I shall add no more *Prooſes* of this, because I conceive them *unnecessary*; the contrary misapprehension being, as I suppose, not grounded by *Arguments*, but of it owne accord arising from an ἐμπειρία, an *experiment*, which many men, especially *persons of quality*, thinke they have made, that in their whole lives they never reaped any *benefit* from *Government*, never received anie *acceſſion* or *increase* to their spirituall weal from that, as from the *Doctrine* and *Liturgy* of the Church, they acknowledge to have done. To this ground of misprision, as being perhaps the τὸ αἴτιον τῆς ᾤδης, the cause of the whole mistake, it will not be amiſſe to make some answer.

1. That many benefits wee receive from *Government*, which we do not *viſibly diſcerne*, and that therefore when wee *diſcerne* our ſelves to have received some growth, and cannot but know that it was wrought by *meanes*, wee should rather confesse our want of *ſenſe* or gratitude to the *true meanes*, then imagine thoſe not to have been the *meanes*, only because we have not that *ſenſe* of them.

2. That thoſe meanes which have been more *viſible* to us, the dispensation of the Word and Sacraments, have beene reacht out to us by the hand of *Government*, to which therefore we owe our acknowledgements in the second place for
our.

our *preservation and growth*, as to the hand of supreme providence for our *being or life* spirituall.

3. That if the *benefits of Government* have not been really verie *discernible* and *notable to all*, that is not yet in any justice to be imputed to any *defect* that way in Government it selfe, to any *barrennes* in the nature or particular temper of it, but to some *default* (which will deserve observing and reforming) in the *Persons*, either of the *Rulers*, or of *those* which are *under rule*, or of a third sort whose duty it is to be the *Rulers perspectives* and *Oraconsticks*, to present to their *knowledge*, the wants of inferiours, which till they are *knowne*, are not likely to be *repayred*. The defaults in each of these severals are, or may be, so many, and so obvious to common observation, that it will be much more reasonable for each to resolve to *amend* his part for the future, and so to make it a businesse of *Reformation*, then to charge the defaults of persons to the defaming of Government, and so to *undervalue* and *scorne* what our sinnes first, then our phantasies have *defamed*.

The comfort is, that it hath been the *clemency* as well as the *sloth* or *cowardice* of Governours, which have deprived men of the great fruits of Government, and if it may be agreed that it is very expedient, and will be taken in good part that Governours hereafter be more *severe*, as well as more *diligent*, more *couragious*, as well as more *laborious*, in using the *Weapons of their warfare*, to cut off or to cure without any respect of persons wheresoever there is need of them; I shall hope this objection will *then* be thoroughly answered, if as yet it be not.

A second consideration apportioned to the former head will be this, whether (supposing Government of the Church to be a considerable part of Religion) the change of it from established Episcopacy to any other (namely to that of *Presbytery* by many without any *Superiour* over them, or as that is opposite to *Episcopacy*) be not a *sinne* against Religion? That it is, or will be so, I shall endeavour to convince the *gainsayer* by these steps or degrees of proof, which though perhaps not each single, yet all being put together, will,

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I beleeve, where *prejudice* doth not hinder, be sufficient to doe it.

1. Because this Government by *Bishops* superiour to *Presbyters*, is of *Apostolicall institution*. But this being an affirmation, as demonstrable by Ecclesiasticall Records, as any thing can be, or as the Canon of Scripture which we receive, is demonstrated to be the Canon of Scripture, and in regard it hath by others been sufficiently proved, I shall therefore wholly spare the repeating of that trouble, and adde unto it, 2. That it hath the *example*, though not the distinct *precept* of Christ, who with his twelve *Apostles*, and the many other *Disciples* in time of his residence upon Earth, superiour one to the other, are the copy, of which the *Bishops*, *Presbyters* and *Deacons* in the following age, were a transcript, who are therefore by *S. Ignatius*, *S. Iohns Contemporary*, allowed to receive honour, the *Bishops* as *Christ*, the *Presbyters* as the *Apostles*, the *Deacons* as the *Seventy*. 3. That as farre as concernes *superiority* of one order to the other (which is sufficient to eject the Presbytery which supposes an *ισοτιμία*, or equality of all) it is authorized by sacred Scripture-practice, where it appeares, that when *Judas* fell from his orbe of motion, the *dignity* of being one of the twelve, is by the direction of the Spirit, and by lot bestowed upon *Matthias*, who, though before a Disciple of Christ, was not till then assumed to that *dignity*. Fourthly, that supposing it to be in this mannner *Apostolicall*, there is little colour of reason to doubt, but that the preserving of it is of as great moment as many *doctrines* of Christianity, not onely because many *doctrines* were not so *explicitely* delivered by Christ, but that they needed farther *explicating* by the *Apostles*, (and are therefore by the Church grounded not in any words of the *Gospel*, but in the *Epistles* of the *Apostles*) but also because it was in Gods *providence* thought fit that Government should be settled not by *Christ personally*, but by the *Apostles*, that is *mediately* by Christ; as doctrine was by Christ *immediately*. Christ in his life time gives them the ground of a Church, divine truth, the word of his Father, the acknowledgement of which is the rocke on which his Church

Acts 1.

Church is built, on this the Apostles are to build, and gather members, and to settle the whole edifice κατὰ τὸ ἔν, or *ordinately*, and that they may not erre in that work, the *Holy Ghost* is promised to *descend* upon them, and Christ by that power of his to be with them in eminent manner, ἕως συντελείας τοῦ αἰῶνος, *to the end of the world*. And *Government* being necessarie to this settling was undoubtedly thus referred and left to them by CHRIST, and so their Authority in instituting that which they instituted, as evidently deduced from CHRIST, as their power of *Preaching* what they preached, or *baptizing* whom they baptized. And having gone thus farre, I cannot but resume my *consideration* thus farre made more *considerable*, and appeale to any sober conscience, whether it be not some irreligion thus to displace or remove that which the Apostles (to whom only by Christ it was intrusted) according to Christs owne Samplar and Scripture-grounds, thought fit to settle in the Church, supposing it to be a matter of Religion which is spoken of, as before we proved; nay, whether if an *Angell from Heaven* were to be *anathematized for teaching any other Doctrine* then what one Apostle had taught, it would not be matter of just *terror* to any that should have any part in the guilt of instituting any other Government then that which the Apostles had instituted, especially when the acts of *Councells* tell us, that what S. Paul denounces against the *heterodox Angell*, the Church did practise against *Aërius*, anathematized him for impugning this Government, which now we speake of. And if still the Authority of all this be blemisht by this one *exception*, that this institution of the Apostles is not affirmed in *Scripture*, or there commanded to posterity to *continue*, and retain for ever.

To this I answer, by saying that which may be a fourth Argument to prove the irreligiousnesse of such change, That there is as much or more to be said (in both those respects, both for *mention* of this *institution in Scripture*, and for *Apostolicall precept for continuing* of it) for this *Government*, as for some other things whose change would be acknowledged very irreligious. I will onely instance in one, the institution
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of the *Lords day*, of which there is nothing can be said to the setting up the *Authority* and *immutability* of it, which will not be said of *Episcopacy*. A *ground* of it there was *in nature*, some *Time* to be set apart to the speciall publique service of God; and the like *ground* there is *in nature* for this, that some *Persons* should be designed to, and rewarded for the speciall publique service of God. A *patterne* of that there was among the *Jewes*, one day in the seven defined for Gods *Quotum* or portion; the like *patterne* there is among the *Jewes* for this; a Government by *High-priests*, *Priests*, and *Levites*. That was an institution not of *Christ* in his life time immediately, but of his *Apostles*, after his departure invested with such power; the like institution there is of this by the same *Apostles* after Christs ascension, directed and assisted by the *holy Ghost*. The *occasion* of pitching on the first day of the weeke was a solemne action of Christ his *Resurrection* on that day; the *occasion* of this, the severall distinct orders in the Church in Christs time, *Christ*, *Apostles*, *Disciples*, and the manifest superiority of him before all of them (who affirms himselfe their *Lord*, even when he speakes of his office ministeriall, his coming to *Minister to them*) and of the *Apostles* before the *Disciples*, as even now was shewed. The mention of that was found once in the *Revelation* distinctly, *nam. in the Lords day*, and twice or thrice more in equipollent termes, *the first day of the weeke*; and the mention of *Episcopacy* is as cleare, *the Angell of the Church of Ephesus*, &c. in the *Revelation* (which hath beene cleared by irrefragable evidence to belong to this matter) and the *Ruling Elder*, in *S. Paul*, that must have double honour, and *Titus* left in *Crete* to set in order the things that were wanting, and to ordaine *Elders* in every Church; and many other more cleare mentions of the severall titles and offices of *Bishop*, *Presbyter*, and *Deacon*, then there is of the name and duties of the *Lords day*. The *obscure mentions* of that in Scripture were explained in the writings and Stories of the first age of the Church, particularly in the *Epistles* of *Ignatius*, and the *obscurities* of the Sacred text concerning *Episcopacy*, are as clearely explicated and unfolded

ded by the same *Ignatius*, even in every one of those *Epistles* of his which *Kedelius* (as great an enemy of this Order as *Geneva* hath produced any) after his *fiery tryall* of that Author hath acknowledged to be his. *The use* of that continued from the *Apostles* time (though not so universally till the *Jewish Sabbath* was fairely laid asleep) till these dayes in the *universall Church*, and all *particular Churches*, that wee read of; and the like use and practice of this continued *universally* without any exception from the *Apostles* time, till this day in the *universall Church*, as that signifies the *Eastern* and the *Western Church*, and in each *particular Church* till about this last *Century*, and in this of ours from the plantation of the Gospell till this day. These are parallels enough to even the ballance (and I professe to know no one more which might weigh it downe on that side) and to make it now seasonable to demand, whether it would not bee thought an act contrarie to Religion (whether that signifies *Christian Piety*, or *meekenesse*, or *awe* to all that is *Sacred*) for any particular nationall Church, or part thereof, without any more warrant then is now offered for this present change, to remove the service of God from the *Lords day* to any other day in the week, (which sure is as small a difference, as that betwixt *Presbyteriall* and *Episcopall* government can by any be conceived to be) or insted of our *first day* of the weeke to set apart either an *eight*, or a *sixt* day, and so to change that *Apostolicall institution*. If that seem strange, or be startled at, as unfit to be ventured on, or yeelded to, I shall desire the same plea may be entred for *this*, and that conscience may be secured, that either both are lawfull, or that the difference is cleare, and the advantage on the *Lords dayes* side, or that it may be resolved that *this* is unlawfull as well as *that*.

A fift Argument will be this, That the making (or yeelding to) this change, will be a scandall (very worthy to bee considered) in them that so yeeld, toward those which oppose this Government as unlawfull; for this yeelding will be an appearing acknowledgement, that their contrary pretensions are true, and so a confirming them in their *error* (which

(which is no light one, but the same for which *Airius* was and any other opposer would certainly have been anathematized, and turned out of the *Catholike Church* for an *Heretick*) which is one speciall kind of *Scandalizing* or occasioning the fall of our Brethren, and withall a nourishing them in their *uncharitable opinion* not only of us, but of the ancient Fathers of the Church, (who were all *Antichristian* if this be so) which is another *causing my Brother to offend*: nay a kind of countenancing that *unchristian* (I am sure *unprotestant*) *Doctrine*, of the lawfulnessse of *taking up Armes*, against lawfull Superiours and establisht Lawes, and propagating our opinions in Religion by that means, which perchance some may be betrayed to by this *example*, others brought to believe consentaneous to *Protestant Doctrine*, if they which are thus guilty be thus gratified; which as it were a *change* in our *Doctrine*, if it were *really acknowledged*, so is it, in this respect, another act of *Scandall*, if it thus *appeare* to bee *acknowledged*, and that which would make any Heathen Prince unwilling to embrace our Religion, if this disloyall perswasion were conceived to be a part of it.

A fixt Argument (which to me is of no small force) I will yet but name, and referre it to others to consider of, That no man is a Priest, or lawfully ordained Minister of any Christian Church, but he that is *called and sent by God*; that there is now no way in this Kingdome, to have that *calling* or *mission* duly, but from *Bishops*, who are the only persons who have the power of Ordaining others, *given* to them in their assumption to that Order, by those who had it before, and can derive it from the *Apostles*, who had it *immediately* from *Heaven*: and whatsoever other power a *Priest*, or *Presbyter* may be thought or said to have common with a Bishop, it is yet the constant judgement of the universall Church, for 1500. yeares, that this of Ordination is not competible to one or more *bare Presbyters* without a *Bishop*, and it will be easie to satisfie any reasonable man in whatsoever may be produced of sound, or probabilitie to the contrary: and therefore if any Office, or Order, or Ministry in

the Church be considerable, this which is the standing well-head and spring of all the other, must be thought so also.

Having premised these Arguments of so much weight, sufficient to support the burthen designed to them, I shall add, *ex abundanti* some inferiour ones, though they amount not so farre, as alone of themselves to conclude it direct irreligion, yet to adde to the former heap some aggravations. As,

1. That to yeeld to this change, is to *disclaime* those blessed meanes of Gods *providence* which brought us to our Baptisme, to all our spirituall life and growth that we have attained to, and that is a great ingratitude to that Government.

2. It is an act of *pride* and *insolencie*, to prefer any scheme of *humane* and *Modern* invention before that which the *Apostles*, the *Primitive*, and (for so many yeares) the *Universal Church* had authorized, and therefore I could almost adventure to believe, that the framers of the *Covenant* had obliged themselves secretly to maintain Episcopacy by putting in those words, [*the best Reformed Churches*] that I might escape thinking them so *insolent* as to preferre any Churches before those which they cannot but know have used *Episcopacy*.

3. It is a great *tempting of Gods providence*, in not being contented with that Forme which hath prospered so happily with us, and the whole Christian World, (though subject (as all that is humane, or mixt with flesh, is, even the very grace of God in us) to be abused) and putting it to the adventure, whatsoever inconveniencies the next may bee subject to. Of the *inconveniencies* that Presbyterie doth infallibly bring along with it, and the *unreconcilablenesse* of them with *Monarchicall Government* in the State, sufficient evidences have been given; and if there were no other but this, that the indeavours to bring it in at this time hath brought this tempest and *tempesta* upon this Kingdome, and that this hath beene but the generall consequent of that Government wheresoever it hath but begun to heave, casting out Peace and obedience to lawfull authoritie together,

ther, it would well deserve to have this marke of reprobation or non-election set upon it, if it were but for this, that the prosperity of such attempts should not encourage others to the like. This and the like inconveniencies are of such weight, that for men to be willing to exchange the *certaine* benefits of the one, for the *uncertaine* advantages and strongly-probable calamities of the other, is a sin that may *provoke* and *tempt* God to punish them yet further with greater and unexpected curses, and therefore may deserve in its place to be considered.

4. Is is an Act of *infidelity* and practicall *Atheisme* (for those especially who being convinced with the former reasons to acknowledge any irreligion or sin in such change) to sacrifice any thing to our owne present conveniencies, to make any change in sacred matters, meerly out of intuition of our owne secular advantages; *Atheisme*, in thinking that God cannot as easily blast that convenience so acquired, as those many which came more directly to our hands; and *infidelity*, or *distrust*, in thinking that God will not in his time give us those conveniencies and advantages (if they bee such indeed) by meanes perfectly *lawfull*, which now we cover by *unlawfull*. To which might be added the wants and omissions of those duties of *confession of Christ*, in not defending and standing to those truths which we are convinced to be such, in time of their being oppugned and persecuted; *setse-denyall*, in not depositing our owne carnall secular aimes and interests, and of *taking up the Crosse*, in not suffering willingly and cheerfully when it lyes in our way to the performing of any act of obdience to Christ. But I would not enlarge to these, but only conclude this proof with a fifth *difficulty* of separating *sinne* from *changes*, when they are great, and in matters of weight; It is the wisemans advice that occasioned this observation, *My Sonne, feare thou the Lord and the King, and meddle not with them which are given to changes*. The changes are sure changes in Government, and those are named indefinitely, without any *restraint*, and the verie *meddling* with them *that are inclined to such*, is opposed both to Piety and Loyalty, *Fearing of God and the King*.

I have done with the considerations proportioned to the first part of the suggestion. I proceed to the view of the second part of it, and there the consideration shall be only this, whether,

The change of this Government, be not a *common interest* of all, as well as of those who are now *Clergy-men*. That it is so, may appeare probable, because the *revenue or honours* which belong to them in Government are not the sole, or main part of *Government*; there is a *weight and office*, which our fore-fathers thought worthy to be *encouraged and rewarded* with those payments, and if any man shall thinke them ill proportioned, I shall not doubt to tell him *S. Chrysostomes* judgement, that the *burthen of a Bishop* was formidable, even to an *Angell* to undergoe, and if the corruptions of latter times be affirmed to have changed that state of things, I answer, that the restoring Episcopacy to its due *burthen* as well as *reputation*, were a care worthy of reformers, and it is so farre from my desire that any such care should be spared, that it is now my publike solempne Petition both to God and man, that the *power of the keyes*, and the exercise of that power, the due use of *confirmation*, and (prævious to that) examination, and tryall of youth, a strict search into the manners and tempers, and sufficiencies of those that are to be admitted into holy *Orders*, and to be licentiate for *publique Preachers*, the *visitation* of each parish in each Diocesse, and the exercise of Church-discipline upon all offenders; together with *painfull*, mature and sober *Preaching* and *Catechizing*, studies of all kindes, and parts of Theologicall Learning, Languages, Controversies, Writings of the Schooles and Casuists, &c. be so farre taken into consideration by our Law-makers, and so far considered in the collating of Church-preferments and dignities, so much of Duty required of Clergie-men, and so little left *arbitrary* or *at large*, that every Church-preferment in this Kingdome may have such a due *burthen* annexed to it, that no *ignorant* person should be able, no *lazy* or *luxurious* person *willing* or *forward* to undergoe it. And if this might be thus designed, I should then resolve, that the direct contrary

trary to the fore-mentioned suggestions would be truth; that the settling and continuing of this present Governmen would prove the *common interest* of all, and onely the *burthen* of those *few* that have those painfull offices assign- ed them; and least any may think this word a *boast* (which I can safely venture with the world at this time, and not have reason to feare a *surprisall*, or being taken at my word) I shall venture another offer in the name of my brethren of the Clergy; (not that I have took their particular Votes, but that I perswade my self so farre of their Piety.) That rather then the *Glory* should thus *depart from Israel*, by the Philistims *taking the Arke of the Lord*, laying wast this flourishing Church of ours, or transforming it into a new guise, every one single of us, that have any possessions or titles worthy any mans envy or rapine, and so are thought now by our own interests to have been bribed or fee'd Advocates in this cause, may forthwith be deprived of all that part of the Revenues of the Church wherein we are legally invested; and he that shall not cheerfully resigne his part in the *present* prosperity of the Church, on the meere contemplation and intuition of the *benefit* that may now, and *after his life* redound to *others*, let him have the guilt of *Achans wedge* laid on him, and the charge of being disturber of the State. I hope we have *learnt to want as well as to abound*, and to trust God (that can *feed the young Ravens* when the old have exposed them) for the feeding of us, and our families, though all our present meanes of doing it were taken from us, If this may serve turne to satisfie the *thirst* of those that *gape*, and the suspicions of those that *look unkindly* on us, we offer to free you from all blame of *Sacriledge*, or *oppression*, or *injustice* (from one of which, no other meanes imaginable can free a *change* of Government) by our owne voluntary *Cession* or *resignation*, as farre as our personall interests reach; and shall thinke the peace of this State, and continued prosperity of this Church, a most *glorious* purchase, most *cheaply* bought, if it may be had upon such terms as these. And if the Function it selfe, with the necessary adjuncts

juncts to it, be not swept away in the calamity, we shall be perfectly pleased whatsoever befall our *Persons*, and desire, that tryall may be made of the *Ingenuity* of Clergy-men, whether we have not thus farre *profited* under *Gods rod*, as to be willing to yeeld to any possible proposition (which will bring no guilt of sin upon our consciences) toward the averting the judgements of Heaven, which are now (I wish I might say *for our sinnes onely*) most sadly multiplied upon this Land.

FINIS.

The Preface.



It is a strong presumption that that Religion is false which is apt to be made use of for secular advantages, that those opinions have somewhat of the *ὁ πλόν* ingredient in them, which are produced as the ground to justifie or authorize practices, otherwise impious and infamous; There is so little Communion or compliance betwixt God and Belial, that it is very hard even for Satan himselfe, that great impure Artificer, to prostitute or debauch any truth of Gods, (which is really so) to that meane or vile submission of yeelding it selfe pliable or instrumentall to any designe or interest of his. He which can be corrupted or employed by an enemy, is either not so honest or not so cleare, either not so faithfull, or not so wary as might be expected. This one consideration would preiudge a great part of the divinity of these unhappy times, which in a perfect contrariety to the wisdom^e w^{ch} commeth from above, *1 am. 3.* or the fruits of the spirit, *Gal. 5.* is so farre from purity, peaceablenesse, gentlenesse, love, joy, long-suffering, &c. that it is engaged to owne another extraction, to confesse it selfe his creature, and progeny, Whom in the lineaments and features it so visibly resembleth. Among the many severals of this kind I have long conceived that the vulgar notions of those foure names, which these ensuing Treatises have taken confidence to examine, have had no small part of the guilt of those fatall evils under which this calamitous wretched Kingdome now pants a prostrate gastly, and direfull spectacle. And consequently that the abstracting of these fountaines might possibly abate those streames and torrents (which have taken rise from thence) of uncharitablenesse first, & then of bloud. The mistaking of every phansy or humour, carnall or Satanicall perswasion for Conscience (the acknowledged rule of action) and the setting up upon too weak a stock for that high priviledge of a Good Conscience, hath emboldned most of the vices of the world, * petrified the practisall faculty, and made it insensible of any of those stripes, or threats, or discipline, which the law of nature or of Christ hath provided for the restraint of their Subjects. And from thence it daily happens that not only the most unchristian, but unhuman practices, the most unnaturall savage barbarities of these last yeares, (which no parasite can flatter, or precedent extenuate) are now avowed to be dictates and commands of Conscience, and so not onely reconcileable with piety, but advanced and set up for the onely measure of it, and no man allowed to passe for Conscientious which hath any remainder of Morall or Christian vertue

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in ep.*

The Preface.

(in the ancient notion of the word) discernible in his actions; and so not onely Zozimus his slander of Constantine is become the reall guilt of too many professors, (those sins confidently committed by them, for which no other Religion allowes any expiation) but, beyond the malice of that false tongue, the sinnes themselves resolved on as a speciall *καθαρτικόν* or purgative, an act of supererogating vertue, sufficient to sanctifie any other impurities. To these so grosse errors both in opinion and practice the present height or animosity, and vehemence of the flame may possibly have betrayed men; but what it should be that hath so heightened the passion, and first elevated it to this pitch of distemper, will not be discerned any otherwise then by conjecture from the quarrels which have been most insisted on, against the established government and discipline of the Church, and the indifferent actions, and ceremonies, and observances either prescribed, or customary among us; to which when no direct immediate blame or accusation could be affixt, it hath beene the manner to object obliquely, sometimes that they have beene matter of Scandall, and that thought to have been sufficiently proved, if any could be produced who have disliked them, (as if their being displeased were to be scandalized, or one mans being angry once without a cause, were for ever a just cause for others to be angry at that which were of it selfe most innocent;) Sometimes that the crime of Will-worship were chargeable on them, supposing first, (but not proving) Will-worship to be a crime; and then every the least observance uncommanded (though withall as perfectly unprohibited) by Scripture, to be the interpretation of that crime, and sometimes that they have beene Superstitious; by the equivocalnesse of that word, first perswading themselves and others that every excessse in Religion comes under that title, and then that the uncommandednesse of any thing induces that excesss, & consequently involves in that guilt. To which three so inauspicious (I may adde Scandalous) misprisions broached by Satan *ἐκ τῶν*, to the fall, and so truly to the offending of many in Israel, these ensuing Treatises were designed as Antidotes or cures; to which end if they may prove in any degree successful, the writer of them wil never repent that he hath subjected them to the various and passionate censures of the many, hoping thereby that the mature and impartiall judgements of the few may be also provoked to interpose. By whose pleasure and serious examination, whether they shall stand or fall, they are in all humilitie submitted.

H. Hammond, D. D.

OF CONSCIENCE.

Προφῆται δύο ἢ τρεῖς λαλείωσιν, καὶ οἱ ἄλλοι διακρινέωσιν.

Let 2 or 3 prophete speak & let y^e hear & judge

By HENRY HAMMOND. D.D.

LONDON,

Printed in the yeere. 1646.

CONSCIENCE.

THE HISTORY OF THE

CONSCIENCE OF

THE

CONSCIENCE OF THE



OF CONSCIENCE.



Mong the many practicall errorrs which are gotten abroad into the world, a very large proportion there is of those which have either suckt their poison from, or disguised it under that specious venerable name of *Conscience*. That which the Philosophers could call their guardian Angell, and justifie the phrase by vouching none but Ange-

Seet. 1.

licall dictates from it : That which some good-natured Atheists did so revere that they defined the onely Deity in the world, and in proportion phansied nothing but God-like of it, is now by some Christians (like the true God among the Heathens) worshipt in so many corporeous shapes, that there is at length scarce any thing so vile (Phansy, humour, passion, prepossession, the meanest worldly interest of the ambitious or covetous designer, like the Calves, the Cats, the Crocodiles, the Onions, the Leekes of *Egypt*) but hath the favour or luck to be mistaken for *Conscience*, and receive all the respect, that I say not adoration, that belongs to it.

μόνον ἔστι
συνείδησις θεού.
Tatian.

It will be then but an act of justice and mercy, justice to truth, and mercy to the abused world, and withall a speciall preparative to a prudent reformation, to rescue so divine a name from such heathenish usage, to restore it to its naturall primitive simplicity, and cast out all the false formes which it hath been forced to appeare under. To which purpose all that I shall designe will be reduced to these two enquiries, 1. What is the proper notion of *Conscience*, 2. What is required to entitle a man to a good *Conscience*.

Seet. 2.

Sect. 3.

For the former of these, what is the proper notion of *Conscience*, I shall labour to finde out not among the Scholasticall definitions or divisions of it among humane writers, but onely by observing the force and use of the word in the Scripture, particularly the New Testament. And he that shall meet it there 32. times, and but take a view of it at every meeting, will sure come to some degree of acquaintance with it, and finde upon judgement reason to resolve, what for his ease I shall now lay before him.

Sect. 4.

That the word *συείδησις*, *Conscience*, is no more then science or knowledge, (and therefore being but once used by the Greek Translators of the Old Testament, *Ecclef.* 10. 20. it is there set to expresse a word which is otherwise by them commonly rendred *σύνεσις* and *διήγνωσις*) onely with a peculiar relation added to it, as that *knowledge* is in order to *action*. Thus *Tit.* 1. 15. when *νῦς* and *συείδησις*, mind and conscience are distinguished, it is obvious to any to discern the ground of that distinction, that former being properly the denotation of the faculty meerly speculative, or intellectuall; this latter, of the practicall judgement, or that whether act or faculty of the understanding soule, which extendeth to practise; the Apostle by that phrase, [*the minde and conscience are defiled*] meaning distinctly this, that this error in mens judgements, (which is the defiling of their mind) carries Un-christian practice along with it, (which is the *defiling* of the *practicall* faculty) this Judaicall mistake in their understanding is attended with Judaizing actions in their lives, the former apporportioned to the *Ἰουδαϊκαὶ μύθοι*, the *false Judaicall doctrines*, which relate to *νῦς* the *minde*, the second to the *ἐντολαὶ ἀνθρώπου ἀποσβεσσομένην τῇ ἀλήθειᾳ*, the commands of men perverting the truth, v. 14. which relate to the *συείδησις*, the *Conscience*.

Sect. 5.

For the clearing of which, (that it is such a practicall knowledge in the acception of the Scripture) if there need any light, you may have it from the survey of every place severally, and in speciall from this one, *1 Pet.* 2. 19. *This is thank-worthy, if διὰ συείδῃν θεῷ*, for *Conscience of God a man suffer grieve*, &c. i. e. if for this obedientiall practicall knowledge of God (this knowledge of truth attended with a resolution not to disobey God, though it cost a man never so deare) he suffer grieve, &c.

This

This being premised, there is but one thing more to be added Sect. 6.
to this matter, and it is this; That we take notice of the severall
wayes of aspect that *Conscience* hath upon *practice*; One forward
in the direct line, another backward, or by way of reflection;
which are ordinarily exprest by the double office of *Conscience*,
1. as a *custos* or *monitor*, advising and instructing and keeping us to
our duty; 2. as a *Witnesse*, testifying to our selves and to God what
we have done; which is in plainer termes no more but this, That
there are two sorts of *Conscience*; 1. *Conscience of duty to be per-*
formed, or full perswasion that such a thing ought to be done, or
not to be done by me, a being resolved of the necessity or un-
lawfulness of any thing; and 2. *Conscience of having performed*,
or not performed it, a knowing or judging my selfe to have done
well or ill. And under these two notions, all the severals in the
New Testament, (and the one sole place of the apocryphall
books of the Old) will be contained; if you please, you may see
how.

To the former kind belongs that famous place, *Rom. 13. 5. You* Sect. 7.
must be subject (to the Supream powers, *v. 1.*) *not onely for Wrath,*
i.e. feare or danger of punishment, the effect of *Wrath*, (the Magi-
strate being Gods Minister, an avenger for *Wrath*, or punishment to
him that doth evill, *v. 4.*) but also *διὰ συνείδησιν*, for, or because of
Conscience, *i.e.* because it is the command of God, and conse-
quently that which all inferiours (*every soule*) may, if they be
not wilfully blind, know to be their duty, [*to be thus subject.*]

So *1 Cor. 8. 7. For some with Conscience of the idoll*, *i.e.* being Sect. 8.
resolved in mind, that it is not lawfull to eate or tast of any *μέρις*
or *μῆρ*, part or portion of the idol-feast (whether *ἐν ἐιδωλέῳ*, at the
idol-table, or having bought it at the *Shambles*, as it seemes, was
the fashion for those *τομαὶ* to be sold there at second hand, *c. 10.*
25.) accounting it unlawfull to eat any meat consecrated to that
use, do yet eat that which is of this nature, and by so doing *their*
Weak, *i.e.* uninstructed, *Conscience is polluted*, *i.e.* they sinne against
their *Conscience*, do that which they are perswaded they may
not do, which though it be never so innocent a harmlesse thing
in it selfe, (an idoll being simply nothing) yet to them which do it,
when they think it unlawfull (and all have not knowledge, saith he
in the beginning of the verse, *i.e.* are not sufficiently instructed in

their duty) it is pollution or sin, according to the fore-mentioned place, *Tit. 1. 15.* *To the pure all things are pure;* [*all things*] i.e. all things of that nature, of which there he speaks, though in themselves indifferent, [*are pure*] i.e. may lawfully be used [*by the pure*] i.e. by them which are rightly instructed, but to the *polluted and unbelievers* (i.e. to them that are misled by Jewish fables, or by the dogmatizing of false teachers, and brought to believe things to be prohibited by God, which are not prohibited) to them that are guilty of this kind of *Judaisme*, and (as it is interpretative) *unbelieve there is nothing pure, but their minde and conscience are polluted*, both their understanding is in an error, taking falsity for truth, and their practicall resolution is sinfull also, nay obliged to sinne, which way soever they turne themselves, whether they abstaine superstitiously, when they are not bound by God to abstaine, (which is the sinne of those that are *subject to ordinances*, *Col. 2. 20.* of which I have spoken at large in another place) or whether they abstaine not, when they are perswaded that they ought to abstaine, which is *sinne against Conscience*.

Tr: of Will-
worship.

Sect. 9.

From whence by the way you may observe the miserable lot of those which have not *γνώσιν* knowledge in the beginning of that verse, which are misled to think any thing unlawfull which is lawfull, and continue in that error without seeking of light, which are thus *impure* (for to such *μὴδὲν καθαρόν*, *nothing is pure*,) they are, as long as they remaine so, obliged to sinne, which way soever they take to, abstain, or not abstain. For though in things indifferent and uncommanded, simply to abstain were no sin, yet then to abstain *ὡς ἀποβδελυκτοῦ*, as from a thing abominable or unlawful, is both by Scripture and the ancient Councels, in case of marriage and meats, every where condemned as sinfull: and yet on the other side to eat *without*, or against *Faith*, i.e. being doubtfull whether it be lawfull or no, or being perswaded it is unlawfull, is *sin*, (saith the Apostle) and there is great necessity to such of seeking, (and in others great charity of helping them to) *γνώσιν* instruction, or right information in this case, which is the onely cure for this unfortunate malady.

Sect. 10.

So againe, *v. 10.* *συνείδησις ἀδυνάτος* the conscience of him that is weak, or (which is the same) *v. 7.* and *v. 12.* the *weak conscience* signifies

signifies that false perswasion of him that is in an error, an *erroneous Conscience*, *weaknesse* noting *sicknesse* in the Scripture style *John* 5. 14. *1 Cor.* 11. 30. and error being the disease or *sicknesse* of the soule, and that with a little improvement growing destructive and mortiferous; as in case he that hath that erroneous *sick Conscience*, do act somewhat against Conscience, and so adde sinne unto error, for then *σπλενεται ὁ ἀδελφὸν υ.* 11. that sick man dies, *perishes* of that disease. So *ch.* 10. 25, 27, 28, 29. the word *Conscience* is still in the same sense, for conscience or consideration of duty, and so *1 Pet.* 2. 19. forementioned.

So likewise *1 Pet.* 3. 21. where Baptisme is called *ἀγαθὴ συνείδησις ἐπερωτήματις* *Dei* the answer of a good Conscience to God, the good Conscience signifies Conscience rightly instructed in its duty, as in baptizing those of full age it is supposed to be; which Conscience is then to answer and consent to all Gods proposals in Baptisme, (or the Ministers in Gods stead) such as [wilt thou forsake the Devill, &c.] and so the words will be interpreted in a sense proportionable to that of *denying ungodly lusts*, *Tit.* 2. 12. which there the *appearing* of Christ is said to teach us. For as *lust* proposes *ungodly* questions to us, which we are bound to deny; so God in Baptisme is supposed to propose good questions to us, which we are bound to grant, and stipulate the performance of them, and that is the *ἐπερωτήματις*, the answer of a good Conscience to God or to his questions proposed in Baptisme, after the manner of ancient pacts among the Romans made by way of question and answer, as part of the *ritus solennis* or formalities of them.

But then for the second acception of the word, as it notes Conscience of what we have performed, or passing judgement on my selfe for what I have done, (and that either for any one individuall act, or for the maine of our lives, our state; and that again either 1. *acquitting*, or 2. *condemning*, or 3. considered in a third notion common to both those, passing sentence in generall) so shall you find it in many other places, and indeed in all the rest which we have not hitherto named.

For the first of these three species as it *acquitteth*, you have it *Ath.* 23. 1. *I have lived*, (or behaved my selfe in all my conversation towards men, *πολιτικῶς*, in all my politique, or publique relations)

Sect. 11.

Sect. 12.

Sect. 13.

relations) with, or in all good conscience, in such a manner, as I cannot accuse my selfe of any thing done contrary to my Christian profession, or dignity of my Apostolicall calling. So 1 Cor. 9. 12. the *Testimony of our Conscience* is exprest by what followes, that in simplicity, &c. we had our conversation in the world. So good Conscience is taken, 1 Tim. 1. 5. and 19. and 3. 9. and 2 Tim. 1. 3. Heb. 13. 18. 1 Pet. 3. 16. but above all you have a speciall place belonging to this first branch of the second in Act. 24. 16. Ἀπε-
σκοπον σοι εἰς ἡμᾶς] we render it a *Conscience void of offence*, the meaning is, a confidence and assurance that he hath done nothing subject so much as to the censure of having scandalized others; for St. Paul being there accused by the Jewes v. 5, 6. for three crimes, sedition, heresie, and profaning of the Temple, he answers to the first v. 12. to the 2d. v. 14. to the 3d. v. 16, 18. and his being purified in the Temple after the Jewish manner he makes an evidence of his innocence in that particular, a prooffe of his not having scandalized any Jew, which to have done, would have beene a fault in him, whose office it was to become all things to all men, that he might gaine or save all, and not to discourage or deterre any who might be gained by compli-ance; and the doing so, is it which is called being ἀπεσκοπον ἑαυτοῖς 1 Cor. 10. 32. giving none offence to the Jewes, the very word used in the place of the Acts.

Sect. 14.

In the second place, the accusing or condemning Conscience is often mentioned also; John 8. 9. *Convicted by their Conscience*, or reprov'd, some for one sinne, some for another. So by intimation Heb. 9. 9. where it is said of the Legall sacrifices that they could not make perfect as pertaining to Conscience, where the word [τελειῶσαι] rendred to make perfect, signifies in the sacred idiom [to consecrate,] to make a Priest, whose office being προσεγγίζειν τῷ θεῷ to draw neare to God, proportionably τελειῶσαι κατὰ συνείδησιν to perfect or consecrate as pertaining to Conscience signifies to give access with boldnesse to God, by taking of that guilt which formerly lay upon their Conscience, the same that v. 14. is called, to purge the Conscience from dead works, to wash off that guilt of sin past, which hinders their approach to God, obstructs all entrance to their prayers, (for we know that God heareth not sinners, Joh. 9. 31 and Isa. 1. 15.) whereupon it is observable, that Heb. 13. 18. when he bespeaks their prayers for him, he addes this reason to encourage

encourage them to do so. *For we trust we have a good Conscience,* that good Conscience being necessary there to have other mens prayers heard for them, as here to give themselves *accesse to God in prayer.* So *Heb. 10. 2. Conscience,* or conscienciousnesse of sins, and *v. 22. Evill Conscience,* and so *Wisd. 17. 11.* there is mention of *Wickednesse condemned by her owne Witnesse and prest by Conscience.*

And of the last sort, in the latitude common to both, are *Rom. Sect. 15.*
2. 15. Rom. 9. 1. 2 Cor. 4. 2. and 5. 11. and 1 Tim. 4. 2. all cleare enough without the help of our paraphrase to adde light to them.

Having thus marshalled all these places of Scripture into *Sect. 16.*
ranks, and given some hints of generall insight into them, it now remaines that we return a while to the neerer survey of the two generall heads, and first of the former acception of the word, as it imports a monitor, or director of life, by which our actions must be regulated, and from the mistaking of which the chiefe inconvenience doth arise.

To which end, it will be absolutely necessary to settle and re- *Sect. 17.*
solve but one question, what is that Rule or *νόμος* of Conscience, from whence it must receive its regulation. For he that draweth a line of direction for another, must have a rule to draw it by, & that a streight exact one, or else the directions will not be authentick, & they which walk *ἀκριβῶς exactly* or conscientiously, must *κατὰ νόμον στοιχεῖν walk by rule, Ph. 3. 16.* & *τὸ αὐτὸ φερέειν have their eye or thought alway upon that one thing,* their rule of direction, or else be they never such *πρόδρομοι* in the beginning of that verse, such forward proficients, their end may be perdition, *v. 19.* This when once we have done, the difficulty will soone vanish.

And to this purpose I shall take that for granted which in *Sect. 18.*
thesi I never heard any doubt of, (though many of our actions look otherwise in *hypothesi*) that *law* is this onely rule; *νόμος* and *νόμος*, rule and law being words of the same importance, and nothing fit or proper to regulate our actions, but that w^{ch} the law-giver, to whom obedience must be payed, hath thought fit to rule them by. To which purpose it is ordinarily observed that *ἀμαρτία*, *sinne*, or aberration from that rule by which we ought to walk (for so that word naturally signifies) is by Saint *John 1 E-pist. 3. 4.* defined *ἀνομία*, which we render *a transgression of the law.*

In which place of Saint *John*, though the truth is, (*ἡμαρτία* and *ἡμαρτία* denoting more then the bare Commission of sinne in that Author generally, viz. the wilfull perpetration of it, and an indulgence in, and habit of so doing) the word *ἡμαρτία* and *ἡμαρτία* must proportionably also signifie not only transgressing, but wilfull habituall contemning the law, being an *exlex*, or without law (as the Idolatrous Atheist is said to be *without God in the world*) i.e. without any account or respect of it, (and so *ταῖς ἡμαρτίαις*, *Joh. 3 1. 3.* notes the greatest degree of sinfulness, we render it *workers of iniquity*, and so very frequently in the Septuagint we find *ἀνομία*, where we render the Hebrew by *mischiefe*) yet still the observation stands good, that law is the rule, in aberration from which all sin consists, and so *ἡμαρτία* is *ἀνομία* in both senses, the least degree of sin a deviation from the law, and a malicious contentious sinning, a malicious contemptuous deviation, or transgression; and so Saint *Paul* hath also resolved it, that where there is no law, there is no transgression, no *παράβασις*, *Rom. 4. 15.* no going awry, when there is no rule proposed to go by.

Sect. 19.

This being so cleare in its selfe, and yet through the mistakes, yea & impieties of the *World* become so necessary to be thus farther cleared; Two things there are which will hence inevitably follow, the first Negative, the second Positive; The first or the Negative, that whatsoever undertakes to direct, or guide our actions, to tell us our duty, that this we must, that we may not doe, and hath not some law, (in force, and still obligatory to us) to authorize those directions by, is not *Conscience*, whatsoever it is.

Sect. 20.

1. Humour it may be, to think our selves bound to doe whatsoever we have a strong inclination to doe, it being a matter of some difficulty to distinguish betweene my naturall and my spirituall inclinations, the motion of my sensitive appetite, and my diviner principle, my lower, and my upper soule; and the former commonly crying louder, and moving more lively, and impatiently, and earnestly, then the other.

Sect. 21.

2. Phantasie it may be, which is a kind of irrationall animal *Conscience*, hath the same relation to sensitive representations (*those lawes in the members*) which *Conscience* hath to intellectual (*those lawes of the minde*) and then, as *Aristotle* saith, that in those creatures

tures which have not reason, phansie supplies the place of reason; so they which have not, or will not have Conscience to direct them, phansie most commonly gets into its place. Or,

Thirdly, Passion it may be; Our fears will advise us one thing, *Sect. 22.* our animosities another, our zeale a third, and though that be perhaps zeale of God, yet that zeale is a passion still, one of those which *Aristotle* hath defined in his Rhetoricks, being not *κατ' ἐπιγνώσιν*, according to knowledg or Conscience, *Rom. 10.2.* for the Hebrew word, as I told you, is rendred by those two words promiscuously, *דעוּת* and *חכמה*, knowledge and Conscience. Or,

Fourthly, diabolicall suggestion or infusion it may be, an enthusiasm of that black spirit; as it is (or of some thing as bad in effect) infallibly, whensoever *Rebellion, Sedition, Murther, Rapine, Hatred, Envie, Vncharitablenesse, Lying, Swearing, Sacriledge, &c.* come to us under the disguise of Religion and Conscience: and therefore the Spirits must be searcht whether they be of God, or of the Devill; and no surer way to doe it, then by these and the like symptomes, these fruits and productions of that infernall Spirit, which so perfectly represent and owne their parent, that none but blind or mad men or dæmoniacks can beleieve them in earnest to come from God. Or, *Sect. 23.*

Fifthly, False-doctrine it may be, and that againe set off, either by the authority of the teacher, or by the dignity of some eminent followers and practicers of it, and then the Apostle cal's it [*having mens persons in admiration*], or by the earlinessse of its representation, being imbibed and taken in first, swallowed and digested before the truth was offered to us, and then tis prejudice or prepossession, and this againe alwaies assisted by the force of that old axiom, [*Intus existens, &c.*] and by that which is naturall to all habits, to be hardly movable, and yet further improv'd sometimes by pride and obstinacy, alwayes by selfe-love, which makes us think our owne opinions (*i.e.* those which we are already posselt of) the truest; which in this case is in effect to think our luck the best luck, and the same which was observed in one worst sort of Heathens, who, whatsoever they saw first in the morning, worshipt that all the day after; a choosin'g of persuasions as Countrey men choose Valentines, that which they chance to meet with first after their coming abroad. *Sect. 24.*

Sect. 25.

Besides these, many other things it may be, and so, 1. 'tis oddes enough that it will not be *Conscience*, which pretends to be so; and 2. it is certainly not *Conscience*, unless it produce some law for its rule to direct us by. And this was the *Negative* or *first* thing.

Sect. 26.

The second or the *Positive* thing which follows from the premises, is this, that *Conscience* of duty in any particular action is to be ruled by that law which is proper to that action; as for example: The *Christian law* is the rule of *Conscience* for Christian actions; the *law of reason*, or morall law, for morall; the *law nationall*, municipall, or locall, for civill; the *naturall law* of all creatures, for naturall actions; and the *law of scandall*, (a branch of the Christian law) for matters of scandall; and the *law of liberty*, for indifferent free actions. And as it is very irregular, and unreasonable to measure any action by a rule that belongs not to it, to try the exactness of the circle by the square, which would be done by the compasse, and in like manner to judge the Christianness of an action, by the law of naturall reason, which can only be judged by its conformity with the law of Christ, superiour to that of nature; So will there be no just pretence of *Conscience* against any thing, but where some one or more of these lawes are producible against it; but on the other side, even in the lowest sort of actions, if they be regulated by the law proper to them, and nothing done contrary to any superiour law, even by this God shall be glorified, 1 Cor. 10.31. a kind of glory resulting to God from that readinesse of submission and subordination of every thing to its proper rule, and law, to which the great Creator hath subjected it, and of all lawes, to that supream transcendent one, the law of Christ. And though some touches there are in the Scripture of each of these lawes, some *fibre*, or strings of them discernible there, so farre, that there is nothing almost under any of the heads forementioned, but by the Scripture some generall account may be given of it; and againe, though that of Scripture be the supream law of all, and nothing authorizeable by any inferiour law, which is contradicted or prohibited by that, yet is not that of Scripture such a particular Code or Pandect of all lawes, as that every thing which is commanded by any other law, should be found commanded there,

or

or be bound to prove its selfe justifiable from thence, any further then that it is not there prohibited, or thereby justly concluded to be unlawfull.

From whence by the way, I conceive direction may be had, and resolution of that difficult practicall probleme, what a man should doe in case he be legally commanded by his lawfull superiour to doe what he may lawfully doe, which yet he is perswaded he may not doe, or doubteth whether he may or no. For in this case if he be not able to produce some plaine prohibition from some superiour law, as from that of Scripture, he cannot be truly said to be perswaded in *Conscience*, (which implies knowledge) of the unlawfulness of that thing, nor consequently hath he any plea for disobedience to that lawfull command of his Superiours. All that may be said, is, that he may from some obscure place misunderstood have cause or occasion to doubt whether he may doe it or no, and then, although doubting simply taken (*i.e.* where no command interposes) may keep me from doing what I doubt, yet it ought not to be of that weight, as to keep me from my lawfull Superiours lawfull command, because that very command is a sufficient ground to supersede my doubting, when I have no plaine prohibition of Scripture to the contrary, (which in this case I am supposed not to have; for if I had, then, first, it were not a lawfull command, and secondly, I should not doubt, but be assured) it being my duty, and part of my Christian meeknesse, in doubtfull matters to take my resolution from those whom God hath placed over me, and it being the same of dogmatizing to affirme any thing unlawfull for me or others to doe, which some law of God, &c. still in force, doth not prohibit; which sinne being added to that other of disobedience to my lawfull Superiours, will sure never be able to make that com-mence virtue, which was before so farre from any pretentions to that title.

Having proceeded thus farre in the search of the ground of *Conscience*, it were now time to reduce this operation to practice, and shew you, 1. What directions *Conscience* is able to afford from every of those lawes for the ruling of all actions of that kind; and 2. What an harmony and conspiracy there is betwixt all these lawes, one mutually aiding and assisting the other,

and not violating or destroying it. But this were the largest undertaking that could be pitcht on in the whole circle of learning; *Aerodius's Pandectæ rerum ab omni ævo judicatarum*, & all the Schoolmens & Casuists volumes, *de legibus, de jure & justitiâ*, and on the Decalogue, would be but imperfect parts of this; I shall give you but one taste or *deſſis* of it, by which the Reader will be perswaded to spare me, or rather himself that trouble.

Seet. 29.

The prime of these, the Christian law, is the rule of all actions that come within that sphear, sets down the nature of all Christian duties of *piety*, and *love* of our brethren in generall, and more particularly of *Faith, Hope, Charity, Repentance, Self-deniall, taking up the Crosse, &c.* of *humility, meeknesse, mercifulnesse, peaceablenesse, obedience to superiours, patience, contentednesse*, and the like; and the relation of a Christian being a grand transcendent relation, there is no action imaginable, but may either in respect of the *matter, or motive, or principle, or circumstances*, offend against one of these, (and then, *malum ex quolibet defectu*, the least of these defects blemisheth it) and so conscience directed by that rule or law, will direct me either to doe it, or not to do it in that manner, and then 'tis not any compliance with, or agreeablenesse to any or all other laws, which will make this action Christian, which hath any such notable defect or blemish in it. Not to pursue this any farther, having thus named it, and shewed you the vastnesse of the sea it leads to, it will suffice to our present design to tell you, that from what is said these 3 Corollaries, to omit many others, will be deducible.

Seet. 30.

1. That it is not possible for Conscience (be it never so strongly perswaded) to make any action lawfull, which is not regulated by those rules, or laws which are proper to it, and reconcileable with the grand rule, the Christian law. Conscience can never transform *profanenesse* into *piety*, *sacriledge* into *justice* or *holinesse*, *rebellion* into *obedience*, *faction* into *humility*, *perjury*, or taking of unlawfull oaths into *religion*, *rapine* into *contentednesse*, *inhumanity* into *mercifulnesse*, *adultery, fornication, divorces*, (save in case of adultery) or any *uncleannesse* into *purity*, *labouring to shake a Kingdome*, (to remove the crosse from my own shoulders to another mans) into *taking up of the Crosse*; but contrarywise, if it be truly and univocally Conscience of duty, it will tell

tell me that every one of these foul titles belongs to every such action, (the Scripture being so clear in these particulars, that there is no place or excuse for ignorance or mistake) and by setting before me the *terrors of the Lord*, *perswade* me not to venture on any one such action upon any terms; or if I have ventured, it will smite and wound me for it, and drive me to timely Repentance; or if it doe not, 'tis either a cauterized *insensate conscience*, a *reprobate minde*, or else some of these *Images*, which even now I mentioned, mistaken for Conscience; or if it be a *full perswasion* of minde, that what I thus am about, I am obliged to doe, (if that be a possible thing in such matters, and under so much light) 'tis then in the calmest style an erroneous Conscience, which is so far from excusing me (unlesse in case of ignorance truly invincible, which here is not imaginable) that it brings upon me the most unparallel'd infelicity in the world, an obligation to sin which way soever I turn my self, on one side appearing and lying at my door the guilt of committing that sin which I have so mistaken, and on the other, the guilt of omitting that (though sin) which my Conscience represented to me as duty; and nothing but repentance and reformation of judgement first, and then of practice, will be able to retrieve the one or the other.

The second Corollary will be this; That 'tis the most unreasonable insolence in the world, for them that can swallow such *Camell-sins* as these without any regrets, nay, with full approbation, and direction (perhaps) of Conscience, (if that may be called *Conscience* which is so divided from, and contrary to knowledge) yet to scruple and interpose doubts most tremblingly, and most conscientiously in matters of indifferency, not so much as pretended to be against the word of God, (and so within the law of Christian liberty, that they may be done if we will) and yet over and above their natural indifferency commanded by that authority, in subjection to which the Christian vertue of obedience consists; and all this either, First, upon no ground of Conscience at all, but onely that 'tis contrary to their *Phanſie*, their *Humour*, their *Preposſessions*; or, Secondly, because it is a restraint, upon their Christian liberty, which yet Christ never forbid to be restrained *quoad exercitium*, as far as belongs to the exercise of it, but

Sect. 31.

but hath permitted sometime the care of not *offending the weak brother, i. e.* Charity, and sometime Obedience to lawfull superiours, to restrain it, (for if in things indifferent they may not restrain, there can no obedience be payed to them;) or, Thirdly, because they are offensive (though not to them, yet) to others, who are perswaded they are unlawfull; Whereas 1 that perswasion of those others is erroneous, and not sufficient to justifie disobedience in themselves, much lesse in other men, in case of lawfull humane command; And 2 that their censuring of such indifferent actions, *i. e.* being *angry Without a cause*, may be greater matter of scandall, and so more offensive to others, and more probable to work upon them to bring them by that example to be so angry also, then the doing that indifferent action, mistaken by others, and condemned for unlawfull, would be to bring them to transcribe that reprobated samplar, *i. e.* to doe what they thus condemn; all men being far more apt and inclineable to break out into passions, then into acts against Conscience, and so more likely to be scandalized or offended, or insnared, by following the former, then the latter example, to sin (for company or after another man) by censuring whom he censures, which is being angry without a cause; then by doing what they are advised and resolved they ought not to doe, which is sinning against Conscience. Or, Fourthly, because they are against their Conscience to do, whilst yet they produce no law of God or man against them, and so in effect confesse there is nothing in them against Conscience; unlesse, as before was noted, they wilfully equivocate in the word *Conscience*; which will and skil of theirs, as it will not make any thing unlawfull, which before was indifferent, so will it not conclude ought, save onely this, that they which are so artificiois to impose on others, and form scruples where there were none, would not be thought the likeliest men to swallow grosse sins under the disguise of vertues, or if they do so, will have least right to that onely antidote of invincible ignorance to digest them.

Sect. 32.

The third Corollary wil be this, that scrupulousnesse of conscience in some lighter lesse important matters (if it may be supposed excusable, as a weaknesse of an uninstructed minde, joyned with that good symptome of tendernesse or quick sense, yet)

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can never hope to be accepted by God by way of commutation or expiation for grosser sins, so that he that fals foully in any confessed sin, should fare the better at the great day of account, or be in lesse danger of being cast out of Gods favour for the present, because he is over-scrupulous in other things: For sure this were a strange way of supererogation to pay one arrear to God by running into another with him, to discharge a debt by owing more. And yet this is an errour which may seem worth the pains of preventing, it being so notoriously seen, that some men, which professe to have care of their ways, and must in charity be beleaved to have so, go on confidently in grievous sins, which they cannot but know will damn without repentance, (the sentence of not inheriting the Kingdome of God, *Gal. 5.* being so distinct, and punctuall, and absolute, and indispenfable against them) and yet have no antidote to rely on for the averting that danger, but onely this of their exactnesse and scrupulousnesse in things indifferent; which if they shall say they doe not confide in, they are then obliged in conscience, and charity to their brethren (who may follow them to this precipice) either to give over hoping, or to set to purifying, without which there is no true ground of hope. This hint puts me in mind, that there is another part of my designe still behind, belonging to the second notion of Conscience, to examine

What 'tis that is required to entitle a man to a good Conscience; which will briefly be stated by premising what before was mentioned, that the Good Conscience belongs either to *particular* single performances, or to the *whole state of life* and actions. To the first there is no more required, but that that particular action be both for matter and circumstance regulated by the rule, or rules which are proper to it, and have nothing contrary to any superiour transcendent rule. As that my *meal* be with *sobriety* and *thanksgiving*, my *almes* with *cheerfulnessse*, *liberality*, *discretion*, done in *gratitude* and *obedience* to God, and *mercifulnesse* to my brother, without reflexion on my own *gain* or *praise* in this world. But for the *Good Conscience*, which belongs to the whole state of life and actions, which is called a *good Conscience in all things*, *Heb. 13. 18.* or a *good Con-*

Sect. 33.

* καλὴν συνέ-
δησιν ἔχομεν ἐν
πᾶσι καλῶς δι-
κοντες ἀνα-
στέφεσθαι.

science consisting in having a good conversation in all things, (for so the * punctation in the Greek will direct rather to render it, [we have a good conscience, willing to live well, (or, have an honest conversation) in all things]) there the difficulty will be greater. And yet two Texts there are which tend much to the clearing and disinvolving of that one, 1 Pet. 3. 16. where ἀγαθὴ συνείδησις, *Good Conscience*, in the beginning of the verse, is explained in the close by ἀγαθὴ ἐν χριστῷ ἀναστροφὴ, *a good conversation in Christ*, or a good Christian conversation, or such as now through Christ, by the purport of the second Covenant may and shall be accepted for good. Where the word [conversation] denoting first the actions and behaviour both toward God and man, and secondly, the whole course and frame of those actions, (wherein it seems a good Conscience consists) cannot better be explained then either by the Apostles ἀκριβῶς περπατεῖν, *an accurate exact walking*, Eph. 5. 15. or the phrase to Titus, c. 2. 12. *living soberly and righteously and godly in this present world*; the first respecting our duty to our selves, or actions, as private men, the second, our duty to our brethren, in our more publike capacities, the third, our duty to God as creatures, men, and Christians; or Saint Lukes character of Zachary and Elizabeth, Luk. 1. 6. *Walking in all the Commandements and Ordinances of the Lord blamelesse; Walking blamelesse, In all: Univerfall sincere obedience*, (not entire or perfect without ever sinning, but) considered with the rules of ἐπιείκεια, or *moderation of strict law*, (which is now part of the νόμος πίστεως, the *Gospel-law*, by which a Christian is to be tyed, as equity is a part of the municipall law of this land; Such is mercy for frailties and infirmities, and grosser lapses recovered and retracted by repentance) now under the Gospel, so as to be acceptable to God in Christ; which was intimated (as in the ἐν χριστῷ, *in Christ*, 1 Pet. 3. so) in the former part of that verse, and their character δίκαιοι ἐνώπιον τοῦ θεοῦ, *righteous before God*: Which phrase [Before God] hath a double intimation worth observing in this place, first of the perseverance or perpetuity of that righteousness, (as opposed to the temporary of the hypocrite) for the phrase, ἐνώπιον αὐτοῦ [before him] refers to the shew-bread of old, Exod. 25. 30. *which was to be set before God alway*; and therefore is sometime called לחם ה' לחם the bread

bread of faces, or *לפניו* bread before his face, literally *ἐνώπιον*, before him, and sometimes, *לחם חמם* perpetuall bread, and secondly, of the acceptation or reception in the sight of God, for that again was the end of setting the bread always before God, that God looking on it might accept them; and so righteousness before God, is such righteousness as God will please in the Gospel to accept of, as when visiting the fatherlesse, &c. *Jac. 1. 27.* is called, *religion pure and undefiled before God the Father*; it noteth such a degree of unblemish't purity, not as excluded all sin, but as God in Christ would (or hath promised to) accept of. And the same phrase therefore is in another place of the same Chapter, *Luke 1. 75.* rendred by our Church in the Gospel for Midsummer day by these words, *such as may be acceptable for him.*

Which being all taken into the description of a good conscience, that it is such a continued good conversation as God now under the Gospel promiseth to accept of; the onely difficulty behinde will be, what that is which God promiseth to accept of; To which end, it will be very instrumentall to take in that other place which I promised, and that is that forementioned, *Heb. 13. 18.* where the Good Conscience is evidenced (or the ground of confidence that he hath a good conscience, demonstrated) by this [*ἐν πᾶσι καλῶς διανοεῖσθαι ἀναστέλλειν*, *Willing, or resolving, or endeavouring to live honestly, or to have honest conversation in all things.* From whence the onely thing which I desire to collect is this, That the sincere resolution or endeavour to live honestly in all things (which I remember, one of our ancientest Church-writers Saint Cyrill of Jerusalem calls, *δέσμημα δικαιοπραγῆν*, and opposes it to *ἔργα*, works) is the Scripture-nomination of a good conscience, or the *μεγὰς ταῖς παρρησίας θησαυρὸς*, that great treasure of confidence to all which have it; that ground of mature perswasion for any, that he hath, or shall by God be allowed, and acknowledged to have a good Conscience.

And if it be farther demanded, what is necessarily required, (and how much will be sufficient) to denominate a man Such, what is the *minimum quod sic* of this sincere resolution, or endeavour, although that, I confesse, will be hard, if not impossible, to define in such a manner, as shall come home to every

particular, (the proportions of more or lesse, *knowledge* or *strength*, the inequality of the talents of *illuminating* and *assisting* grace still interposing and making a variation) yet will it not be matter of much difficulty to give some generall advertisements, and *αερίτης*, which will be acknowledged as soon as mentioned, and being put together, and by each man single applyed to his particular case, by way of self-examination, will be able to tell him in some measure, whether he hath a good Conscience or no. And the first of these will be, That

Seet. 36.

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Acts and habits of sin in the former (heathen or unregenerate) part of the life, of what nature (and clothed with what aggravations) soever, if they are now retracted and renounced by repentance (as that signifies not onely a *sorrow*, but a thorow *change*) are reconcileable with a good conscience. The truth of which is clear, first, because the Gospel allows place for *repentance*, and promises *rest to the heavy laden*, so he *come unto Christ*, and *mercy* to him that *confesseth and forsaketh*. Secondly, because the sincerity of resolution and endeavour *now*, (which is all that is required to a present good Conscience) is reconcileable with *past sins*, even of the largest size. Thirdly, because Saint *Paul* himself, which was once a *Saul*, can yet say confidently, that *he hath a good Conscience*. And fourthly, because (which I shall a little enlarge on) the sin against the holy Ghost, which alone is by the Gospel made incapable of remission, is, as I conceive, no act, no nor course of any speciall sin, but a state of finall impenitence, a continued persevering resistance of all those saving methods, which are consequent to the descent, and are parts of the office of the holy Ghost.

Seet. 37.

To which purpose I shall give you one hint, which may persuade the preferring of this opinion before the contrary, and it is by observing the occasion of Christs delivering those words concerning the irremissibleness of speaking against the holy Ghost. Those words are delivered by Christ both in *S^t Matthew* and *S^t Mark* upon occasion of that speech of the Jews, that *Christ cast out Devils, by the Prince of Devils*, which was clearly a blaspheming or speaking contumeliously against Christ himself, or the *Son of man*; and there is no passage in the text which can conclude that that speech of theirs was by Christ called the

the *blasphemy against the holy Ghost*, but rather the contrary, that it was a *blasphemy onely against the Sonne of man*; for 'tis apparent that Christ, *Mat. 12. 25.* for the space of sixe verses sets himself to convince them of the falsity of that speech, (which probably he would not have done, if they, to whom he spake, had been in an irrecoverable irreversibile estate of blasphemy. For that he should take such pains onely to leave them unexcusable; 1. there was no great need, in this case they were so already; 2. 'tis a mistake to think that Christ doth so at any time, they are bowels of mercy and not designs of mischiefing, or accumulating their sin, and judgements, which incline him to call and knock, and labour to convince sinners) and having done that, doth both invite them to repentance by shewing them the possibility of pardon yet, and give them an admonition able to shake them out of all impenitence, by telling them the danger which attended, if the onely last method of working on them which was yet behinde, did not prosper with or work upon them. This is the importance of that 31. and 32. verse concerning *the speaking a word, i. e.* standing out against the Sonne of man on one side, and the holy Ghost on the other; the summe of which is this, there shall be by the coming of the holy Ghost a possibility of pardon and means of reformation for those that resist and hold out and even crucifie Christ (as by the coming of Christ, there was for those that should beleve on him, though they had formerly lived disobedient unto God the Father, resisted those methods of mercy used on them under the old Testament) for *them that speak a word, i. e.* by an Hebraisme doe an action (of affront, of injury, of contumely) against Christ, yea that resist and beleve not on him, but conceive and affirm him to *cast out Devils by the power of Beelzebub*, (which was as contumelious a thing as could be said of him) but when Christ shall be taken from the earth, and the holy Ghost shall be sent downe to convince the world of that great sinne of crucifying Christ, and to settle in the Church of God such an orderly use of all Gospel-means that may tend to the bringing sinners to repentance) the use both of the *word* and *sacrament* and *censures*, and all other things necessary to that great end of working on the most

contumacious) that if this prevaile not, there is little hope left of ever working on such perverseness; then 'tis to be resolved, that those that thus stand out against all those saving methods of Gods last œconomy, shall be left incapable of any good, of any, whether means of yet-farther-working on them, or of pardon either in the Church or in Heaven, there being no more persons in the Godhead now behinde, (unlesse we will change the Christians Trinity into *Pythagoras's* τετρακτύς) nor consequently means in the providence of God, for the reducing of, or obtaining mercy for such. By this 'twill appear, that this blasphemy against the Holy Ghost is not any one act, no nor habit of sin, (particularly not that speaking against Christ there, which you will also guesse by Saint *Luke*, who mentions not that speech of theirs concerning his casting out Devils by the Prince of Devils; and yet sets down this speech of Christ, of the irremissibility of this blasphemy against the Holy Ghost, *Luke* 12. 10. which argues, that this hath no neer relation to that) but a finall holding out against, and resisting the whole office of the Holy Ghost, and all those gracious methods consequent to it.

Sect. 38.

To which I shall only adde in reference to my present purpose (that there may be no place of doubting even to him which will not receive my interpretation of this place) that even by those which conceive it to be some speciall kinde of sinne, yet the unpardonableness of it is acknowledged to arise from thence, that 'tis impossible for any such to repent, yet not for any that repents, to finde pardon and mercy, which is sufficient for the confirmation of my present proposition.

'Tis true indeed, that he that is sold a slave of sin, the unregenerate carnall man, is, whilest he is so, in a most hopelesse, comfortlesse estate; and if he have any naturall conscience left him, it must needs be a kind of fiend and fury within him, *No peace to such wicked, saith my God*; and 'tis as true that the recovery of such a man out of the grave of rottenness, that Lazar-state in sin, is a miracle of the first magnitude, a work of greatest difficulty, (Christ groanes at the raising of him that was four dayes dead and putrified in the grave) and costs the sinner much dearer to be raised out of it; *Saul is struck down* in his march towards *Damascus* blinde and trembling before his conversion; but yet still when

when this conversion is wrought, he may have a *good Conscience* what ever his foregoing sins were.

And although the Apostles censure *Heb. 6.6.* and *10. 26.* light yet heavier upon those who after *the knowledge of the truth and gust of the life to come, and participation of the holy Spirit relapse* to their former sins, it being there affirmed that there is no possibility to *renue* them; or (as the Greek read it) *for them to renew* or recover to repentance, and consequently *the sacrifice for sin* [ἐκ ἐτι ἀπολείπεται] no longer belonging to, or remaining for them; yet doth not this hinder the truth of the present proposition: For 1. those places to the Hebrews belong not to the sins of the unregenerate life, which only now we speak of; but of the relapse after the knowledge of the truth. 2. Even in those places speaking of those sins, the doctrine is not, that there shall be any difficulty of obtaining pardon for them upon repentance, (for the subject of the Apostles propositions is the *ῥαπιστόντες* and *ἁμαρτάνοντες*, men considered exclusively to repentance, as abiding in sin unreformed impenitent; and to such we designe not to allow mercy) but that this is so great a grieving and quenching of the spirit of God, that it becommeth very difficult, and in ordinary course impossible for them that are guilty of it, to repent, *πάλιν ἀνακαλίζεν εἰς μετάνοιαν* again to recover to repentance: It being just and ordinary with God upon such sins of those to whom he hath given grace, to withdraw that grace again, according to his method and oeconomy of providence, exprest in the parable of the talents, [from him that hath not made use of the grace or talent given, shall be taken away even that which he hath,] & *Wisd. 1. 5.* The holy spirit of discipline will not abide where unrighteousnesse commeth in; and so being thus deprived of that grace, 'tis consequently impossible that those should ἀνακαλίζεν, in a neutrall sense, *renue and recover*, or in an active reciprocal, *renue or recover themselves, to repentance*; though yet for God to give a new stock of grace it is not impossible, but only a thing which he hath not by revealed promise obliged himself to do; and therefore whether he will do it, or no, is meerly in his own hand and dispositive power, and that which no man hath ground to hope, and title to challenge from him. All which notwithstanding our present proposition stands firme, That where there

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is repentance, or true thorow-change, those former retracted acts or habits are reconcileable with good Conscience.

Sett. 40.

The second this, *that sins of Weaknesse of all kindes*, whether first, of ignorance, or secondly, of naturall infirmity; the one for want of light, the other for want of grace; or thirdly, of sudden surreption, such as both by the law of [*Si quis precipiti calore*] in the Code of *Justinian*, and by the municipall lawes of most Nations, are matter of extenuation to some crimes, to discharge them from capitall punishment, at least to make them capable of pardon; or fourthly, of daily continuall incurfion, either for want of space to deliberate at all, or because 'tis morally impossible to be upon the guard to be deliberate alwayes; (*Opere in longo fas est obrepere somnum*) or fifthly, which through levity of the matter passes by undiscerned, and the like, are reconcileable with a good Conscience: because again, be a man never so sincerely resolute and industrious in endeavour to abstain from all sin, yet as long as he carries *flesh* about him, (which is such a principle of weaknesse, that ordinarily in the New Testament, the word *flesh* is set to signifie weaknesse) such weaknesse he will be subject to, such frailties will be sure to drop from him. This, I remember, *Parisensis* illustrates handsomely; first, by the similitude of an armed man provided with strength and prowesse, and wrestling with another *in lubrico*, on a slippery ground; who though neither weapons, nor strength, nor courage fail him, yet may he very probably fall, the slipperinesse of the footing will betray him to that: or secondly, by an Horseman mounted on an unmanaged or tender-mouth'd horse, who cannot with all his skill and caution secure himself from all misadventures, the beast may upon a check come over with him, or getting the bit into the mouth run into the enemies quarters: or thirdly, by a City that is provided for a siege with works and men, and victualls, and ammunition, and yet by a treacherous party within, may be betrayed into the enemies hands: There is a principle of weaknesse within like that slippery pavement, that tender-mouthed beast, that insidious party, which will make us still liable to such miscarriages, and nothing in this contrary either to courage or diligence, to resolution, or endeavour. And for such as these frailties, ignorances, infirmities, &c. so they be laboured

laboured against, and the means of preventing or overcoming them sincerely used (which if it be done, you shall finde them daily wain in you ; and if they do not so in some measure, you have reason to suspect, and to double your diligence) there is sure mercy in Christ to be had, (obtainable by daily confession, and sorrow, and prayer for forgivenesse of trespasses) without any compleat conquest atchieved over them in this life. It being *S. Pauls* affirmation, very exactly and critically set down, *Rom. 5.6.* that Christ ὄντον ἡμῶν ἀδυνάων, ὑπὲρ ἀσεβῶν ἀπέθανε, *We being weak, dyed for the ungodly, to note the universall benefit of his death for such weak ones and such sins as these to which meer weaknesse betrayes them.* The very doctrine which from that text at the beginning of our Reformation our reverend Bishop Martyr did assert in his excellent Preface to his Explication of the Commandements.

Hooper.

To which purpose I shall only adde one proof more, taken from the τὸ λογικὸν or rationall importance of *S. Pauls* exhortation *Rom. 15.1.* *We that are strong, saith he, must bear the Weaknesses, ἀδυνήματα, of them which are not strong, ἀδυνάτων ; and not please our selves, for v.3. Christ did not so, but, &c.* which reason sure must come home to both parts, the affirmative as well as the negative, (or else the Logick will not be good) and so the affirmative be that *Christ bare the infirmities of the weak ;* and so again v.7. [ἡμεῖς ἐλάβομεν τοὺς ἡμᾶς] applied to the same matter *he took us up when we were thus fallen.* I might adde more, but I hope rather that I have said too much in so plain a point, and abundantly evinced the reconcileableness of such frailties with a good Conscience.

Sect. 41.

A third thing is, that *The lusting of the flesh against the spirit* is reconcileable with a good Conscience, so it be in him that *walketh in the spirit*, obeyes the desires and dictates of that, and *fulfilleth not the lusts of the flesh*, *Gal. 5.16,17.* There is no spiritually good thing that a man ever doth in his life, but the flesh hath some mutinyings, lustings, and objections against it, there being such a contrariety betwixt the commands of Christ and the desires of the flesh, that no man, which hath those two within him, *doth the things that he would.* (For so 'tis, ἵνα μὴ ποιῆτε *that you do not, not that you cannot do*) [*The things that he would*]

Sect. 42.

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(i.e. the things, which either he resolves to do, or takes delight in) those he doth not, i.e. either purely without some mixture, or still without some opposition of the contrary, or (as again the place may be rendred) this opposition of these two one against another tendeth to this, that we may not do, or to hinder us from doing every thing that we would, as indeed we should do, were there not that opposition within our own breasts. This is the meaning of that 17 verse, which notwithstanding it follows vers. 18. that *if we be led by the spirit*, if that be victorious over the contrary pretender, (as it may, though tother lust against it) if the production be not *works of the flesh, adultery, &c.* v. 19. but the *fruit of the spirit, love, peace, &c.* v. 22. *against such there is no law, no condemnation, no accusation of Conscience here or hereafter.*

Sect. 43.

For it must be observed, that there is great difference betwixt *this lusting of the flesh against the spirit* in them that are *led by the spirit*, Gal. 5, and the *warring of the law in the members against the law in the minde*, which *bringeth into captivity to the law of sinne*, i.e. to it self, Rom. 7. For those in whom that latter is to be found, are there said to be *Carnall*, sold under sin, (as a slave was wont *sub hasta* to be sold) and so *ἀναδουλωμένοι τῷ ἁμαρτίᾳ* to be led by the flesh, and fulfil the lusts of the flesh, which is of all things most unreconcilable with that mans state, against whom *there is no condemnation in Christ*, Rom. 8. 1. and so with a good Conscience.

Sect. 44.

And if the resistance of the *minde*, or the *law morall*, of the *spirit*, or the *law Christian*, be sufficient to excuse that action or habituall course which is committed and lived in, in opposition to both of these, or while both of these check and contradict, then sure are sins against Conscience become (if not the most excusable sins, yet) the more excusable for this, that they are against Conscience; that wounding or contending of the *minde*, or the *law of the minde* being no other but the dictate, of the instructed Conscience, (in them which know the law, Rom. 7. 1.) which he that obeyes not, but followes the law or command of sin against it, hath not sure a good conscience, in our second sense as that signifies a conscience of well-doing or doing nothing against rule of conscience, for that this man *in terminis* is supposed to do.

Having

Having now proceeded thus farre in the affirmative part in *Sect. 45.*
 shewing what sins are reconcileable with a good conscience, I
 should now proceed to the negative part and shew what are not
 reconcileable therewith. But before I advance to that, there is
 one classis or head of sins, about which there is some question and
 difficulty of resolving, to which of the extreames it should be re-
 duced; i.e. whether it be reconcileable, or unreconcilable with
 a good Conscience. And that is the single commission of some
 act of known sin, which hath not the Apology of weaknesse to
 excuse it, and yet is not indulged, or persisted, or continued in;
 (for of those that are so, you shall hear anon in the eight proposi-
 tion) but without delay retracted by humiliation and reformati-
 on; For the stating and satisfying of which 'twill be necessary,
 first, to observe that

Any such act of wilfull sin, first, hath in it selfe a being, and so *Sect. 46.*
 is capable of a notion abstracted from the retraction of it. Yea
 secondly, is a work of some time; and though it be never so sud-
 denly retracted by repentance, yet some space there is before
 that retraction; and if we speak of that time or space, there is
 no doubt, but that act, first, is contrary to good conscience, and
 contracts a guilt, and consequent to that, the displeasure of
 God and obligation to punishment, which nothing but repen-
 tance can do away: yea, and secondly, is a naturall means of
 weakning that habit of good, of sauciating and wounding the
 soul, and for that time putting it in a bloody direfull condition;
 and should God before repentance strike, for ought we know
 there would be no remission, and so, fearfull would be the end
 of that soul.

But then secondly, if before God thus visit in justice, repen- *Sect. 47.*
 tance interpose, (as in this present case we suppose it doth) if
 this plank be caught hold on instantly upon the shipwrack, if he
 that hath committed this act of carnality, &c. lye not down,
 (after the manner of the Grecian Horses in S. Ambroses expressi-
 on, *Qui cum ceciderint, quandam tenent quietis & patientie disci-*
plinam, are taught when they fall in the race, not to strive or endea-
avour to get up againe, lye still on the ground with great stilnesse
and patience) walk not after the flesh, Rom. 8. 1. Then presently is
 he set right again in Gods favour, upon (performance of the so-
 lemnnities,

lemnities, as it were, payment of the fees of the court) humiliation, contrition, confession, and lowly supplications to God for pardon in Christ, and so then to him thus repaired there is *no condemnation*; beside the forementioned effects that attended that sinne at the time there is no future arrear behinde in the other world.

Sect. 48.

As for the other effect of sin in this life, the wasting of the Conscience, or provoking of God to withdraw his grace, though any such act of wilfull sin may justly be thought to do that also in some degree, first, to stop God from going on in his current of liberality; and secondly, to cast us back from that plenitude and abundance, which before in the riches of Gods bounty in Christ was afforded, and so much weaken our stock of grace, leave us much more infirme then we were before the commission; yet we find not any threat in Scripture that God will, upon this provocation of one single act not persisted in, presently withdraw all grace, but we have reason to hope what the article of our Church supposes, that in this case he leaves sufficient grace to enable that *childe* of his, that thus *fals*, by that his *grace to return againe*.

Sect. 49.

And if that sad presage, *Heb. 6.6.* seem to any to withstand this, the answer will be prompt and easie, by observing that the word *παραπεσόντες*, there [*the fallers away*] signifies more then some one single act of sin presently retracted again, even a generall apostasie in their practice, (if not in their faith) a return to their former unregenerate sins, (as the phrase *ἐμπλακόντες ἢ τρώγονται* [*they being entangled are overcome*] notes, *2 Pet. 2.20.* a place perfectly parallell to this, and) as in this place the Ancients have generally interpreted. And then though such indulgence in sin, such *returning to the vomit or mire again* in that other place, doe provoke God to withdraw his grace necessary to enable them to repent, yea and cast them back into a *worse* estate then they were in, not only before such sinning, but even before their conversion, *2 Pet. 2.20.* Yet that God will so punish with totall desertion any one act or commission presently retracted again, 'tis not affirmed here nor any where else, that I have observed, but rather on the contrary, that he will visit them with chastisements which are a *grace* and a means to recall them, without any utter *forsaking or taking of his loving kindnes from them*, *Psal. 89.33.35.*

That

That this matter may be throughly cleared, I shall suppose this *Seet. 50.*
objection made against what hath hitherto been said of it, that
it may seem by this doctrine, [that the regenerate man may be
under Gods displeasure] that he that remains sanctified may be
unjustified, for so he will be, if all his sins be not forgiven him,
which they are not, if this act of sin not yet repented of, bee
not forgiven. In answer to this, I shall reinforce my affirmati-
on, that of necessity it must be granted, if we beleewe the Scri-
pture, that any such act of sin unretracted by repentance, doth
certainly stand upon the sinners score unremitted; for that God
(as some affirm) doth at the first act of my being justified for-
give all my sins not onely past, present, but also future too, can-
not be said, but upon a supposition that that man will never
commit any such sinne against which the Gospel threatens pe-
rishing, *i. e.* any deliberate presumptuous sin, (which supposition
if it were true, would inferre an impossibility of the regenerate
mans thus sinning, not assurance of his pardon without (or ab-
stracted from the consideration of) his repentance, which is the
onely point in hand) for if he doe, then upon confession and
forsaking, there is promise of mercy, and not otherwise; and in
brief without repentance there is no remission: and therefore
'tis observable, that they which thus affirm, finde themselves en-
forced to fly to Gods omnipotence and immensity, to whom all
things are present, by help of which they can conceive and re-
solve that at the time of that sins being upon him unrepented of,
God yet seeing his future repentance as present, may seal his
pardon, and then may by the same reason, doe so also before the
commission; the weaknesse of which arguing, I shall no farther
demonstrate then by this rejoinder, that by the same reason it
might be said, that a man is justified before he is born, which yet
the objectors doe not affirm, but that at the time of his first con-
version, be it at such a Sermon or the like, he was justified, and
then all his sins past, present, and to come, forgiven him, which
is as contrary to the notion of all things being present with
God, as to say that this act of commission is not forgiven till
it be repented of, for sure the time before that mans birth, and
the time after it, are as truly present to God before all eterni-
ty, as the time of this commission and that repentance.

Sect. 51.

The onely way for us to understand our selves or any thing that belongs to Gods actions concerning us, is that which the Scripture supposes and commands us to walk in, not the way of Gods secret counsels, (which if we knew, were no longer secret) not the way of Gods immensity, (which if it were intelligible by us, were not immensity) but the way of his revealed will, which is, that whensoever the sinner *repenteth* him of his sin, and *amends* his life, he shall have his sin *blotted out*, and *put out of Gods remembrance*, i. e. forgiven unto him, and not till then: and to suppose he may have remission before such repentance, is to suppose God perjur'd who swears he shall not, and to lay falsity to the Charge of the whole Gospel, which resolves, *except ye repent, ye shall all perish*.

Sect. 52.

To all this I might farther add, that Gods justifying the faithful man, is the approving his fidelity upon tryall of it, and so acquitting him (upon a *donqui* or probation) from suspicion of hypocrisie, pronouncing him faithful, or Evangelically righteous, and upon that, owning him as a friend, entring into League with him, as might appear by Gods justifying Abraham and calling him friend (in the sense wherein they are Christs friends, which doe whatsoever he commands them, so approve themselves unto him) if it were now seasonable to examine that businesse. This being supposed, it would be most evident, that such an act of known deliberate sin committed in time of tryall, is quite contrary to justification, even as contrary as Abrahams refusing to beleve Gods promise first, or after to sacrifice Isaac, you may suppose would have been. Of which, the least that can be said, will be this, that such a failing is a shrewd blemish to sincerity, which will make it necessary for him that is guilty of it, to repair his credit with God by expressing a great sense of his miscarriage, and by many future performances of constancy, and resolution, if ever he hope to be approved, or justified by him.

Sect. 53.

But now having thus far confirmed this, and so rather strengthened, then weakned the objection, the next thing I shall desire may be observed is this, that every non-remission of a sin for some time, every displeasure of Gods, every not-imputing to righteousness, is not an utter intercision of justification, is not a calling all the former forgotten sins to remembrance, for to
such

such onely an Apostasie, or continued falling away from God, betrays the soul. For, the whole current of my life may approve my fidelity to God, though some one action be very contrary to it; Nay secondly, a father may be displeased with his son for some one fault, and yet not disinherit him, nay upon farther provocation he may cast him out of his family, and yet afterward receive him into it again.

So that there are three degrees observable in this matter: first, *Sect. 54.* displeasure; secondly, wrath; thirdly, fury. First, withdrawing of the Fathers favour, suspension of pardon, so 'tis in case of any such single act of sin presently repented of, considered before its retractation. Second, casting out of the family, totall intercession of mercy for that present, so 'tis in case of such sin persisted in indulgently. Third, utter finall irreverfible abdication, so 'tis in case of finall obduration.

This may be illustrated, first by a vulgar, then by an ecclesiasticall resemblance. Among friends, 1. there may be a matter of quarrell, dislike, displeasure, and one friend justly frown upon the other, yea, and keep some distance from him, and be really angry with him, for some act of injury done by him, contrary to the laws of friendship, which till he hath some way repaired, the friend may justly not pardon him, and so abstain for that present from the former degree of familiarity with him: but then 2. the injurious friend may continue as injurious still, and go on and persist in that course of falsenes or unfriendlines, and then the injur'd friend wholly forsakes his company, breaks off those bands of friendship with him, yet so as that upon the others relenting and amending, he may yet again return to him, and so that totall separation prove no finall one: 3. there is, upon obduration or no manner of relenting, a finall irreverfible breach. *Sect. 55.*

The ecclesiasticall resemblance is, that of the three degrees of *Sect. 56.* excommunication among the Jews, the first or lowest, was *mid-dai* separation, not totall turning out of either sacred or civill society, but remotion to a distance, that the offender should not come within four Cubits of any other, and so be denied the peace of the Church, and the familiar kinde of Communion, which others enjoy. Above this there was *cherem* which

was

was a totall exclusion or distermination with anathema's or execrations joyned with it, but yet was not finall; then thirdly, there was *Schammatha* giving up to destruction or desolation, delivering up to Gods comming in judgement, and that was irreverfible.

Sect. 57.

Now for the full satisfying of the argument, (having already shewed you the state of this offender in respect of justification) it will onely be necessary to adde one thing more, that the state of the same man as it respects sanctification, is parallel and fully proportionable to the state as it respects justification, and so the objection will quite fall to the ground.

Sect. 58.

To the clearing of which you must know that sanctification may be conceived in a double notion, 1. as a gift of Gods, 2. as a duty of mans. To prevent mistake, this I mean, God gives the grace of conversion and sanctification, and he that is effectually wrought on by that grace, is converted and sanctified; this is it which I mean, by the first notion of sanctification, as it is a gift of Gods: But the man thus converted and sanctified, *i. e.* thus wrought on and effectually changed by the Spirit of God, is bound by the Gospel-law to operate according to this principle, to use this talent, and this is called, *to have grace*, *Heb. 12. 28. i. e.* to make use of it to the purpose there specified of *serving God εὐαγέλιος* (*i. e.* either *well-pleasedly*, cheerfully, willingly, or *well-pleasingly*, so as God may and will accept) *in righteousness and godly fear*, according to the notion of *Having* in the parable of the talents, where 'tis said that *to him that hath shall be given, i. e.* to him that makes use of the talent intrusted to him, operates accordingly, doth what that enables him to doe, offends not against it by idlenesse, or by commission of contrary sins, which he that doth, is the *non habens*, *he that hath not* there, from which shall be taken away, &c. And this having of grace is it which I mean by the second notion of sanctification, as it is a duty of mans, which I conceive is meant by the Apostle, when he saith, *this is the will of God, even your Sanctification; and, he which hath this hope purifies himselfe; and, let us cleanse our selves from all filthinesses perfecting holinesse*: all which places suppose the thing spoken of, to be the duty of man, which by the help of Christ strengthening him, he is able to perform, and therefore

therefore upon the supposition of *Gods working in him both to will and to doe*, to will, by sanctifying, to doe, by assisting grace, he is incited and exhorted by the Apostle, *to work out his own salvation*.

This being thus cleared, 'twill be easily granted in the second *Sect. 59.* place, that every such act of deliberate commission as wee now speak of, is contrary to sanctification in this latter notion, contrary to the *duty* of the sanctified man, from which breach of duty it was, that we bound him before under that guilt, which nothing but repentance could ridde him of; and if you mark it, that is the onely thing which contracts a guilt, the doing somewhat contrary to *duty*, and so the want of this second notion of Sanctification, it is the want of sanctified operations, which interposes any rubs in the businesse of our justification, and not so properly that wherein God onely was concerned, his not giving *grace*; guilt being still a result from sin, and sin being a *breach of the law*, a contrariety to duty and not to guilt; and though he that hath not received the gift of sanctification be not justified, yet the cause of his non-justification then, is not, in proper speaking, Gods not having given him grace to sanctify, (for that is but a negative thing, and cannot produce non-justification, which is in effect a positive thing, by interpretation, signifying condemnation, two negatives making an affirmative, non-justifying being non-remitting of sin, and that the actuall imputing of it to condemnation) but the sins of his former and present impenitent un sanctified life.

This also being thus cleared, I shall onely adde a third thing, *Sect. 60.* and then conclude this matter, that in the same proportion that any such act of sin doth unjustify, it doth un sanctify also, *i. e.* shake and waste, though not utterly destroy, that sanctified state that before the man was in, by the gift and grace of God.

For as there were three degrees of provocation in the matter of justification, so are there also in this of sanctification, the first, *Sect. 61.* *grieving the Spirit of God*, Eph. 4. 30. resisting it, trashing of God in his course of grace and bounty towards us, putting our selves under *niddui*, as it were, in respect of Gods grace, as well as his favour, and so weakning our stock of sanctity, and this the deliberate act of sin may be thought to doe. The second, is *quenching*
E of

of the Spirit, 1 Thess. 5. 19. putting it quite out, *rebelling and vexing his holy Spirit*, Is. 63. 10. a totall extinction of grace, the *Cherem* that brings the present curse, or *anathema* along with it; and this is not done by one sin not persisted in, but onely by a habit or indulgent course of sin; and the third, is the *despighting*, or *doing despight to the Spirit of grace*, Heb. 10. 29. that which is proportioned to *Scammatha*, that makes the finall irreverfible separation between us and Gods sanctifying grace, the first did not wholly deprive the sinner of all grace, no nor of sufficient to enable to repent; the second did so for the present; the third did so finally also.

Sect. 62.

If you will now demand what are the effects and consequents of that displeasure of God, which this single act of sin brings upon the offender; I answer, that I have in some measure answered that already, shewed you at the beginning many lugubrious effects of it; and if that be not sufficient to satisfie you, or to shew you the non-remission of such sinne till it be retracted by repentance, I shall then proceed one degree farther yet, to tell you,

Sect. 63.

That the method of Gods dealing in this case (of such single acts of commission) seemeth by the Scripture to be after this manner. Upon any such commission, Satan is wont to accuse that man before God, [Such or such a regenerate child of thine is fallen into such a sin, and so into my hands as the Lictor] then to desire, or require solemnly, to have him to winnow, by inflicting punishments upon him; and God yeelds many times to this demand of Satans, delivers the offender up to him in some limited manner.

Sect. 64.

To which delivering though temptations (or afflictions which ordinarily are signified by temptations in Scripture) are constantly consequent, yet not utter desertion or withdrawing of grace, but allowing of strength sufficient to victory, *δύναμιν ἡμῶν* *every new ability to bear*, 1 Cor. 10. 13. *ἐκβάσιν*, *passage out of those difficulties in that same place*, *ἡμεῖς τὴν χάριν*, *sufficient grace*, 2 Cor. 12. 9. and assistance of his faith, that it fail not totally, (which is the importance of Christs having prayed for Peter, Luke 22. 32. his intercession being a powerfull intercession (as may appear by his [Father, I knew that thou hearest me always, Joh. 11. 42.] and so

so in effect, the obtaining from his Father, and actual conferring on his Disciple the grace which he prays for.) And therefore it is observable, that as those which are thus accused and demanded by Satan, are generally such as, were it not for this present particular commission, would passe both with God and him, for faithfull Disciples and good Christians, and therefore doe still retain that title, (as appears by the word ἀδελφῶν, when Satan is called the *accuser* of them, Rev. 12. 10. κατήγορος ἀδελφῶν, the *accuser of the brethren*, [or the faithfull, it seems they are faithfull still, though they have been guilty of some act, for which he thus accuseth them, and so he is called, ἀντίδικος ὑμῶν, 1 Pet. 5. 8. the *plaintiffe* or enemy, ἐν δίκῃ, of you, i. e. the *elect*, to whom hee writes, c. 1. 1.) so the end of yeelding to Satans request in delivering them up to him is also gracious and fatherly, ἵνα παιδευθῶσι, that they may be disciplined, or taught not to blaspheme, 1 Tim. 1. 20. ἵνα ἐντραπή, that he may be ashamed, 2 Thess. 3. 14. ἵνα πνεῦμα σωθῇ, that the spirit may be saved, 1 Cor. 5. 5. Whereupon it is, that the Fathers so clearly resolve it far better, and more eligible to be delivered up to Satan, then to be delivered up to ones self, or ones own affections or desires; the first of them being the ordinary punishment of some act, or acts of sin on purpose to recall to repentance; the second being the great plague of spirituall desertion, inflicted on indulgent continuers in sinne, the first of them a mark of their not-yet-totall abdication, their continuance in sonship whom God thus chastens here, that he may not condemn them with the world; the second, of their being cut off from that prerogative, whom God thus forsakes.

To which purpose, of Gods dealing mercifully with his servants in case of single trespasses presently retracted by repentance, (so far as not to inflict any grand spirituall punishment upon them, such as absolute desertion, or utter disinherizon) I conceive an Image represented to us in Christs command to his disciples, how oft they should forgive the trespassing brother, Luke 17. 4. If he trespass against thee seven times a day, and seven times a day turn again to thee, saying, I repent, thou shalt forgive; where trespassing seven times is a phrase, for [how oft soever he trespass] the word [forgive] notes the obligation to punishment without forgiveness, and the interposing the word [Repent]

Sect. 65.

proportioned to every *trespasse*, shews the necessity of that condition to wash off that guilt; and the word [*Turn*] præfixt to that, argues the *Repentance* unavailable, if it contain not *turning* in it; upon which, forgiveness being there commanded, if we shall now adde that other place, *Mat. 6. 36.* where Gods mercy to us, is made the measure of our mercy to our brethren, the argument will come home to prove that God doth so deal with us, and consequently that every such act of sin contracts a guilt, which is never pardoned but upon repentance, that upon the speedy performance of that duty the patient is preserved from any heavy spirituall punishment, which would otherwise attend that sin.

Sett. 66.

What we have hitherto said on this particular, will shew the danger of every act of deliberate sinne, and yet withall the difference betwixt such single acts presently retracted by repentance, and the like persisted, or continued in. To which purpose 'twill be worth the while to behold what we finde recorded of *David*. He, we know, had been guilty of severall acts of sin, mark't and censured in the word of God; and some of them such, as for them he was in a manner delivered up to *Satan* to be contumeliously used (as he seems to conceive from *Shimei's* cursing of him, *2 Sam. 16. 10.* For *Shimei* being an instrument of *Satans* in cursing, and *Satan* thereto permitted by God upon some crime, for which he had accused him to God, he there calls it, *Gods saying to Shimei, Curse David.*) And yet because he continued not with indulgence in any of them, (his heart presently smiting him, as in the case of numbring the people, and recalling him to instant reformation) save onely in that concerning *Vriah the Hittite* (wherein it appears that he continued near the space of a year, from before the conception till after the birth of the child, as is clear by the time of *Nathans* comming to him, *2 Sam. 12. 1.*) 'tis therefore left upon record by God: That *David did that which was right in the sight of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save onely in the matter of Vriah the Hittite, 1 King. 15. 5.*

Sett. 67.

From whence although I shall not conclude, that God saw no other sinne in *David* but that in the matter of *Vriah*, (because

I know he saw and punished that of numbring the people, and for that other though not acted, yet designed under oath against *Nabal*, 1 *Sam.* 25. 22. *Abigail* discernes that it was a causelesse shedding of blood, & an act of Revenge, v. 3 1. and so no small sin in Gods sight) yet 'tis clear, that the sin in the matter of *Vriah*, that only sin continued in for any long time, made another manner of separation between God and *David*, contracted another kinde of guilt, (and was a far greater waster to Conscience) then any of those other more speedily retracted sins did, was the only remarkable *ὑποστροφὴ* drawing back, or turning aside from obedience to God, the only grand defection, shaking off Gods yoke, and so the only chasme in his regenerate state.

These four propositions being premised, whereof three were affirmative, and this last of a middle nature, the rest will be negative; as Sect. 68.

Fifthly, that Hypocrisie is not reconcileable with a good Conscience. I mean not Hypocrisie which consists in the concealing from the eyes of men the sins or frailties he is guilty of: for supposing those frailties to be what they are, i.e. acknowledging in them a guilt proportionate to their nature, I cannot see why the bare desire to conceale them from the eyes of men (separated from the sins or frailties themselves, and from any treacherous designe in such concealing) should be thought to superadde any farther degree of guilt; when on the other side the publicknesse of a sin is an aggravation of it, makes it more scandalous, and so more criminous also. Nor again do I mean that hypocrisie, which is the taking in any thought of the praise of men (and the like) in our best actions; for as long as we have flesh about us, some degrees of this will go near sometimes to insinuate themselves, & then though they prove blemishes to those best actions, and by anticipating the payment and taking it here before hand, rob us of that heavenly reward hereafter, which would otherwise be rendered to us according to those works, yet still being but spots of sons, reconcileable with a regenerate estate, (as the straw and combustible superstruction, is (in *S. Paul*) compatible with the true substantiall foundation) they will be reconcileable with good Conscience also, which is alwayes commensurate to a regenerate estate. Sect. 69.

Sect. 70.

But the hypocrisie, which I mean is, first, that which is opposite to (and incompatible with) sincerity; first, the deceiving of men, with a pretence of piety putting off the most un-christian sins, having no more of Christianity then will serve to mischieve others, *i.e.* only the pretence of it to disguise the poyson of a bitter heart. Secondly, the deceiving of God, or thirdly, his own soul, not dealing uprightly with either; and nothing more contrary then this to a good Conscience.

Sect. 71.

Secondly, the maimed mutilate obedience, the compounding betwixt God and Satan, the *Samaritans* fearing the Lord and serving their own gods, joyning others with God, and paying to them a respect equall or superiour to that which they pay to God, serving Mammon and God, or Mammon more then God. Or

Sect. 72.

Thirdly, the formall profession, the *χῆμα* or out-side garbe of godlinesse, not joyning the inward, but making a meer pageant of piety, denying the power thereof. Or

Sect. 73.

Fourthly, the hypocrisie of the wisher and woulder, that could wish he were better then he is, could be well pleased to *dye the death of the righteous*, to have all the gainfull part, the revenue and crown of a good Conscience, but will not be at the charge of a conscientious life. Or

Sect. 74.

Fifthly, the hypocrisy of the partiall obedient, that is a *ωρὸς σωπλήπτης* of duty, chooses out the easie, smooth, pliable doctrines of Christianity, the cheap or costlesse performances, the *ἀδάπανον εὐσεβείαν*, will serve the Lord his God of that which costs him nothing, will do some things that have nothing contrary to passions in generall, or particularly to his passions, like *Herod* that could hear John Baptist gladly, be present at as many Sermons as he could wish, (and many the like painlesse performances) but when the weightier matters of the law expect to be taken up also, cannot submit to such burthens. Or

Sect. 75.

Sixthly, the hypocrisie of the temporary, which abstains only as long as the punishment is over his head, and awes him to it, or as long as he meets with no temptations to the contrary; both which what place they have in the deathbed repentance even when it is not only a sorrow for sin, but a resolution of amendment also, I leave it to be considered. Or

Seventhly

Seventhly, the hypocrisy of those which commit evill that good may come of it, who venture on the most un-christian sins for Gods glory, accept the person of the Almighty, do injustice for his sake, or rather suppose him impotent, and fetch in the Devill or their own vile lusts to relieve and assist God, of whom the Apostle pronounceth their *damnation is just*, Rom.3.8. Or

Sect. 76.

Lastly, the hypocrisy of him which keeps any one close undeposited sin upon his soul. These are each of them contrary to some part of the ground of good Conscience, to the foundation of Christian confidence, some to the *sincerity*, some to the *resolution*, and some to the *obedience*, ἐν πᾶσι, in all, and some to the perseverance which is absolutely necessary to the good Conscience.

Sect. 77.

A sixth proposition is, that a supine wilfull course of negligence and sloth, whether in duties of mans particular calling, or more especially in the duties of the generall calling as we are Christians, that sin of ἀνιστία, is not reconcileable with a good conscience, (Omissions being destructive, such they may be as well as commissions) whether it be omission of the performance of morall or Christian precepts, (Christs improvements of the Law in the Sermon on the Mount, being not only as Counsels but Precepts obligatory to Christians) or whether it be only the wilfull supine slothfull neglecting the means of knowledge, such as are agreeable to my course of life; Or the neglecting to make use of those means which are necessary to enable me to get out of any sin: (One act of which nature was by Christ noted and censured in his Disciples, Their *not fasting and praying to cast out that Devill that would not otherwise be cast out.*) Or the not avoiding such occasions which are apt to betray me to it; Such acts as these, are (as Christ saith to those Disciples) acts of *faithlesnesse and perversenesse*, Matth.17.17. and consequently the continued course of them contrary to the sincerity of endeavour, and so unreconcilable with a good Conscience.

Sect. 78.

The seventh proposition is, that all habituall customary obdurate sinning is unreconcilable utterly with a good Conscience. I adde the word [*Obdurate*] which signifies the hardning of the heart against the knowledge of the truth, against exhortations, against threats of Gods word, against checks of naturall Conscience,

Sect. 79.

Conscience or illuminations of grace, against resolutions and vows to the contrary, for this will make any habit certainly unreconcilable with a good Conscience; Whereas 'tis possible that some customary sinning may be through ignorance of the duty, and that ignorance if it be not contracted by some wilfulness of mine may be matter of excuse to me, and so reconcilable with good conscience by force of the second proposition. But the obdurate holding out against Gods spirit, either knocking for admittance, but not opened to, or checking and restraining from sin after conversion, and not hearkned to, resisting all Gods methods of working on us, and still resolutely walking after the flesh, this is by no means reconcilable with a good Conscience, nay nor any habit of sin simply taken (for that is exclusive of the habit of piety necessary to the good Conscience) unless it have that authentick plea of faultlesse ignorance to excuse it.

Sect. 80.

The eighth proposition is, that any deliberate presumptuous act or commission of any sin, against which damnation, or not inheriting the Kingdome of heaven, is pronounced in the New Testament, being not immediately retracted by repentance, humiliation, and all the effects of godly sorrow, 2 Cor. 7. 11. is wholly unreconcilable with good Conscience. Such are Gal. 5. 19. *Adultery, fornication, uncleanness, lasciviousness*, (four distinct degrees of incontinence) *Idolatry, Witchcraft*, (two degrees of impiety) *hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders*, (nine degrees of the pride of life, or that other branch of carnality flowing from *Συμψυχή*, or the irascible faculty) *drunkenness, revelling*, (the species of intemperance) and such like: and the same with some variation and addition, 1 Cor. 6. 9, 10. and Ephes. 5. 5. Every one of these at the very commission have the nature of *peccata sanciantia*, wounding the sinner to the heart, letting out a great deal of good blood and vitall spirits, and weakning the habit of Christian vertue, of *peccata clumantia*, crying sins, the voice of conscience so wronged by them, calling to Heaven for judgement against such oppressours, or perhaps Satan carrying an accusation thither against such offenders; and if upon this they be not straight retracted by an earnest contrition, humiliation, and repentance, they then proceed farther

to

to be (any one act of them) *peccata vastantia conscientiam*, sins wasting and dispoiling the conscience, betraying to some sadder punishment, even desertion, and withdrawing of grace, and delivering up to our own hearts lusts, a consequent of which are all vile affections, *Rom. 1.* and that *κατάρα*, cursing, *Heb. 6. 8.*

Just as it was the manner of the Jewes judicatures. He that was punished by their *חגג* separation or *ἀποκλεισμός*, (not permitted to come near any man within four Cubits) if he did not thereupon shew and approve his repentance within the space of two moneths, on that contumacy was then smitten with their *קללה* the anathemation or execration, and sometimes cast into prison. So is Gods dealing with the sinner remaining impenitent for such a space, subtraction of Gods grace and Spirit, the curse of the Gospel is his portion.

For the clearing of which truth yet farther, 'twill be observable that the danger that arises from one sin of the first magnitude, against which the sentence is pronounced, that they who are guilty of such, shall never inherit eternall life, is or may be to him that after the knowledge of the truth relapses into it as great as that which is incurred by many lesser sinnes, or by a relapsing into a generality of impure life, and therefore the remaining in that one sin, will be as unreconcilable with a regenerate estate, as the remaining in many other, and proportionably one act of it as noxious and wasting to conscience, as apt to provoke God to withdraw his Spirit, as many acts of those lesser sinnes; and though neither any single act either of lesser or greater sin in a sincere lover of Christ, presently retracted, (as it will be if he continue so) doth so grieve, as to quench Gods spirit utterly, so provoke God, as to make him wholly withdraw his grace and totally desert him; yet if that one sin be continued in, favoured and indulged to, either by multiplying more acts of it, or by not expressing repentance for it by all those means which the Apostle requires of his incestuous Corinthian, or which are named as effects of godly sorrow, *2 Cor. 7. 11.* this direfull punishment of desertion is then to be expected as the reward of any one such sinne, and from thence will follow an impossibility for that man so deserted ever to return to re-

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penitance

Sect. 81.

Vid. Coch. ex.

Gem. Sanh. p.

148. & Bux-

torf. instit. Epi-

stol. p. 57.

Sect. 82.

penitance again, Gods speciall aid, which is now withdrawn, being absolutely necessary to that.

Sect. 83.

Where yet of those, that thus remain in any such sin, there is some difference; For some that so remain in sin, doe so remain that they desire not to get out of it, hate to be reformed; others though ensnared so in sin that they cannot get out, yet are very earnest and sollicitous to find out some means to breake through and escape out of those snares, and then this latter state of soule though it be not sufficient to give claime or right to mercy, (the victory over the world, the actuall forsaking of all such sins being necessary to that, and not onely our wishes that we were victorious) yet is it a nearer and more hopefull capacity of the grace of repentance, more likely to be blessed by the returning of Gods Spirit enabling to repent, then that former state of contemptuous continuers in the same sin appears to be.

Sect. 84.

For though in both these states there is no repenting without Gods new gift of grace, and no absolute promise that God will be so gracious to such sinners, yet there is a place, 1 John. 5. 16. which makes a difference between *sinne unto death*, and *sinne not unto death* (both of them states of impenitence and persisting in sinne, but differing as the two latter degrees of *excommunication* did among the Jewes, *Cherem* and *Scham-matha*, both noting a totall separation, but the latter a finall also, and by the composition of the word intimating death or desolation, giving up the sinner to divine vengeance, as hopelesse or contumacious, in reference to which the phrase is here used, a sinne unto death, whereas the tother, of impenitence, not arrived to that desperate contumacy, is a state of curse under *cherem* or *anathema*, but not unto death yet) and allows this priviledge to the prayers of the faithfull men for others, that they *shall obtain life for those that have sinned not unto death*, where that [the not being to death] of a sinne, is to be taken not from the matter of the sinne, but from the disposition of the sinner, and so from this desiring to get out, though he remain in it, or somewhat answerable to that, might, if any doubt were made of it, be proved as by other arguments, so by putting together the peculiar use of the word *ἀμαρτάνειν* in that

that author, for abiding and continuing in sinne, and the no extenuation that such abiding is capable, of (so far as to make one such abiding so much lesse then another such abiding, as that one should be called *εις θανατον*, tother not) save only this of wishing and having and labouring to get out, (which supposes some remainder of exciting, though not of sanctifying or assisting grace) while the other goes on without any care, or love, or desire of reformation.

And though still there be no promise that such a relapst unreformed sinners prayers shall be heard for himself upon that bare desire to get out, which his praying for grace will suppose, (there being no such promise of grace to the relapst person upon his prayer, as there is to any else) yet 'tis clear from that place of Saint *John*, that this priviledge belongs to the prayers of other faithfull penitents for such a more moderate degree of unfaithfull impenitents upon their request *God will give life to such*, i.e. such a degree of grace as shall be sufficient to enable them to recover back to repentance, of which being given them upon the other prayers, if they make use, (as infallibly they will if they were and continue to be really solicitous to get out of that state) they shall undoubtedly live eternally. Sect. 85.

The practise of which doctrine of Saint *Johns* thus explained you shall see every where in the stories of, or canons for the penitents, where they that for any sinne of Ecclesiasticall cognizance were excommunicated, did return to the peace of the Church, (an image of the peace of God) by severall degrees, of which the first was, to stay and oft lye without the Church doors, and in the porch at hours of prayer, and desire those that retained the honour of being accounted faithfull, and so had liberty to go into the Church, to pray to God for them. Which as the secure supine negligent impenitent was not likely to do, so was he not to expect the benefit of it, nor the Christian brother obliged to pray for him, though yet by Saint *Johns* [*ὃ περὶ ἐκείνης λέγω*, I say not of that or concerning that state of sin that he shall pray] I am not convinced that it were unlawfull so to do. Sect. 86.

Sect. 87.

By all this thus set and bounded with its due limitations, the truth of my eighth proposition will appear, of the unreconcilableness of such presumptuous acts of such branded sins unretracted, with a regenerate estate or good conscience, as being indeed quite contrary to every part and branch of the premised ground of a good Conscience.

Sect. 88.

To which all that I shall adde is only this, that he that tenders but the comforts of this life, *i. e.* of a good Conscience, will be sure never to commit deliberately and presumptuously, or having by surreption fallen, never to lye down or continue one minute unhumbled unreformed in any such sinne, on which that direfull fate is by Christ or his Apostles inscribed [shall not inherit the kingdome of Heaven:] where yet as I shall not affirme that none shall subject us to that danger but those which are there specified, (for there is added [and such like,] and other sins there may be committed with the like deliberation and presumption, and so as contrary to Conscience) so shall I not say that all that commit any one act of any of these without that deliberation and presumption, or that are presently by their own heart smitten and brought to repentance for them, shall incurre that danger; for the words *meditantes* and *voluntates*, the doers and committers of them, signifie the deliberate committing and indulgent yielding to them, contrary to which the excuse of surreption at the time, and the instant subsequent retraction of them (by contrition, confession, forsaking, and re-inforcement of greater care and vigilance for the future) will be sure means to deliver from that danger.

Sect. 89.

Whereto yet this caution must be annext which may passe for

Sect. 90.

A ninth Proposition. That the frequency or repetition of any such acts after such contrition and resolution is an argument of the unsincerity of that contrition, of the deceivableness of that pretended greater care, and so a symptome of an ill Conscience, as the spreading of the skall or leprosie after the Priests inspection is sufficient to pronounce the patient unclean, *Levit. 13.* and as that disease in the relapse may be mortall which at first was not.

Sect. 91.

Other more particular niceties I confesse there are, the distinguishing

stinguishing of which might be usefull for some mens states, and help to disabuse them both out of an erroneous and a secure, yea and an overtrembling Conscience. But because that which would be thus proper to one, being layed down in common, or cast into the Lottery, might have the ill hap to be drawn by him to whom it is not proper, (as that physick which would purge out a distemper from one, will breed a weaknesse in another) and because no wise man ever thought fit to take lawes out of generalities, I shall resolve rather to obey such reasons, and to be directed by such examples, not to descend to particulars, then to be in danger first of tempting the readers patience, then of interrupting his peace.

Pray for us, for we trust we have a good Conscience, in all things Willing to live honestly. Heb. 13. 18.

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OF

FINIS.

O F
SCANDALL.

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, ὃς ὁ ἄλλος διακρινέτωσαν.

By HENRY HAMMOND D.D.

L O N D O N,

Printed in the yeere. 1646.

SCANDAL

THE HISTORY OF THE

BY HENRY HARRIS D.D.

1830

Printed in the year 1830

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OF SCANDALL.

HE that would know the true proper full importance of the word *Scandall* or *Offence*, or to be *Offended* or *Sandalized* (as they are taken for the same) need not seek into many authours for it. The new Testament, and the Apocryphal books, and the Greek translation of the old Testament, are the prime authours that have used these words, and all other later Christian writers may justly be thought to have had them from that Fountain; ancient prophane writers not affording them. From hence 'twill be sure just to infer, that in as many senses as the scripture Canonically and Apocryphally hath used the words, in so many they may be justly used, and in no more. Now the uses of the word *Scandall* among them are either naturall, (as generally in the old Testament,) or borrowed, *i. e.* metaphoricall, (as chiefly in the new.) It naturally signifies three things. 1. A Trap, a Gin, or Snare to catch any thing: So in the Greek translation of *Psal. 69. 22.* the word is us'd, (being joyn'd with two other words which signify *snare* and *gin*) and in our new translation is rendred a *trap*: wherefore in the place of *Rom. 11. 9.* where the same words are cited out of the Septuagints translation, and not out of the Hebrew text of the Psalm, I should conceive it should be rendred by analogy, not *stumbling blocks*, but *gin*, or some other word belonging to this first signification. In this sense it is used, *1 Mac. 5. 4.* where it is all one with *snare*, and it is farther interpreted by (*laying wait by the way*) to catch them treacherously. So again, *Wisd. 14. 11.* the word is used, and explained by another word, signifying a *trap*, or *snare*, the very same that was used in the Psalms, and to the Romanes.

Sect. 1.

Sect. 2.

σκάνδαλον.

Sect. 3.

παγίς κ' ἵνα.

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2. It

Sect. 4.

2. It signifies any *Obstacle* or *hinderance* laid in a mans way, by which the passenger is detain'd or stopt, peculiarly a *sharp Stake*, such as in time of warre men were wont to put in the fields where their enemy should follow, to wound their feet or legs in their passage: against which being so ordinary in war, they anciently used greaves of brasse to defend their feet or leggs, 1 *Sam.* 17. 6. to which you may refer that Epithet so frequent in *Homer*, ἡμισθημίδες, and χαλκοκημίδες Ἀχαιοί; to signifie those greaves brazen or otherwise, that the Grecians used; described by that Poet, Ἰλ. Φ by κημῖς νεοτάκτε κασιτέροιο, made of tin, and covering the whole legge to the knee, of so firm a substance that it made a loud noise at the stroak of the weapon on it, σμερδαλέον κονίγησε saith he. Thus is the word σκάνδαλον used, *Judith* 5. 1. where we render it *impediments*, a word somewhat too generall to signifie those sharp stakes or other instruments to wound or gall the passengers, which are known to every body: for which I beleieve we have some proper English word, I think it is a *gall-trap*.

Sect. 5.

3. The word signifies a *stone* or *block* in the way, at which men are apt (if they be not carefull, or if they goe in the dark) to stumble and fall: and thereupon in the old Testament it is taken for a *fall*: and so sometimes for *sin*, the *fall of the soul*, as *Judith* 12. 2. (where these words [*lest it be an offence*] would more clearly be rendred out of the Greek, *lest it become an offence*, i. a *sinne* or pollution, as you may see in the same matter which is there treated of, *Dan.* 1. 8. *Tob.* 1. 11. and 1 *Sam.* 25. 31.) and sometimes for *ruine* or *destruction*, the fall of the whole person, which we are brought to by sin, as *Judith* 5. 20. our English renders it *ruine*, and *Psal.* 49. 13. where though we read *folly*, the *Septuagint* read *Scandall*, by that rendring an Hebrew word which signifies both *folly* and *ruine*. I confesse this last acception of the word for *ruine*, is somewhat rare, (yet authoriz'd by our English in the place of *Judith*) and therefore if any dislike it, I shall not stand much upon it; because in both those places last mentioned it may well enough signifie *sin*, as that is a *snare* or *stumbling block*, an occasion of ruine, or falling, or destruction; in which sense I conceive 'tis used, *Judg.* 8. 27. where 'tis rendred a *snare*, i. e. a *sin ensnaring* or *occasioning ruine*.

Beside

Beside these three significations, in which the word in Greek Sect. 6.
retained in our Language, is read in the old Testament, I am
confident there is no other, save once, *Psal. 50. 20.* for *slander, or*
calumny, or defamation, (for so the Hebrew there signifies) a sense
which is vulgar amongst us in English; by a Scandall meaning a
slander: but that sense being but once met with in the whole
Bible, or twice at most (*Eccl. 27. 23.* where yet I conceive the
translation might be mended) will not deserve to be taken into
consideration.

Now for the use of the word in the new Testament: 'tis first Sect. 7.
observable, that the best nomenclature for hard words in that
is the observing the use of them in the Greek of the old, for
the writers of the new Testament being Jews, not Greeks, wrote
in an idiom proper and peculiar to them only, and those other
Jews that wrote also in Greek, somewhat differing from that
of the Attick, or naturall Greek writers. And therefore we
may well resolve, that the uses of the word, which we have there
found and already observed, will be very instrumentall to the
understanding of the same word, and others derived from it in
the new Testament. And so much the rather because, as I said,
no prophane Greek writer before the Scripture, is known to
have used it; only *Aristophanes* once a word near it. This being
premised, 'twill be worth our pains (at least by so doing we shal
put the whole matter beyond exception) to survey briefly all
the places in the new Testament, where the word is used.

To that end I shall begin with the first in my Concordance, Sect. 8.
which is *Matth. 13. 41.* *the Angels shall gather out all Scandals;*
'tis in a sense borrowed from the second mentioned significati-
on of a *sharp stake*, which he who hath once met with and been
gall'd by it, is wont to gather up and cast into the fire, as there
it follows the Angels for our sakes should do, *v. 24.* (to which
Saint Paul also seems to allude, *2 Cor. 11. 29.* in putting *Scan-*
dalizing and *burning* together) & denotes simply whatsoever may
wound or gall us in our Christian course, and by that means fore-
slow our pace, cause us to slacken, or give over, or lye down in
the service of Christ; so *Matth. 17. 27.* Christ pays tribute, that
he may not offend the Jews, i. e. that they might not think him
a Contemner of the Temple, to which the tribute was due, and

So in Polycarpus's Epist. to the Philipp. p. 20. where ἀπεχόμενοι τοῦ σκανδάλου is joyned with καὶ τῶν ἰουδαίων, καὶ τῶν ἐν ἱερουσαλὴμ φερόντων τὸ ἱσχυροματὸν κυρίου, οἵτινες ἀπεπλανῶσι, &c.

so forsake and not beleve in him, that he might not discourage them from following him. So *Matth.* 15. 12. the Pharisees hearing a doctrine that gall'd them particularly, were *offended* and forsook him; that doctrine drave them away from following him. So again (*Mat.* 18. 7.) *it must needs bee that offences come*, which seems to refer to *false doctrines and heresies*, if you compare that verse with *1 Cor.* 11. 19. *there must bee Heresies*, (and *Rom.* 16. 17. where *offences* are said to be *contrary to the Apostles Doctrine*, and that they must be *avoided*, as the *Heretick* must, *Tit.* 3. 10.) the venting of which of all things most *hinders others* in their *Christian course*, but whether it be meant peculiarly of Heresies, or exemplary sins, it matters not. To which soever you apply it, another place, *Luke* 17. 1. will belong unto it also, being the place directly parallel to it. So *Mat.* 18. 6. *He that shall offend one of these little ones, i. e.* he that shall occasion their falling off into any sin; or, which the place especially imports, by contemning them, discourage them from the study of piety. For so on the contrary side to *receive them*, v. 5. is by *St Mark* 9. 41. exprest to consist in doing them kindnesse, *to encourage them* in the ways of godlinesse. So Christ crucified is said a Scandall to the Jews, *i. e.* they that were otherwise not ill opinion'd of him, and so *followed* him with the multitudes, when they saw him crucified, were quite discourag'd, and fell away from him, (as they that are so gall'd by those *stakes* are faine to give over the pursuit, to return) and so resolv'd, seeing him die, that he was not the *Messias* whom they expected, a glorious temporall deliverer. To which belongs that notable place, *Mat.* 11. 6. *Luke* 7. 23. *Blessed is he that shall not be offended in me, i. e.* shall not be gall'd and discourag'd, and so fall off by seeing the sufferings that befall me, and await my disciples or followers. So again, *Mat.* 13. 57. *Mark* 6. 3. It is said, that the consideration of his known and meane birth occasioned their being *offended in him, i. e.* their deserting and not *beleaving* of him, when the miracles which he had done inclin'd them somewhat to a valuing of him. So *John* 6. 61. when Christ talkes of *eating the flesh of the Son of man*, they were *offended*, (that is) that speech carnally understood (either that Christ was to dye, (which the eating his flesh presupposed, and they did not like to hear of; dreaming of

of a temporall glorious *Messias*) or that they were to turne *Canniballs* and eat mans flesh,) discourag'd them from following him, at least from taking him for the *Messias*. So *Gal. 5. 11.* persecution is called the *Scandall of the Crosse*, or that upon which so many are discourag'd from professing the crucified Saviour, according to that in the parable of the sower, *Matth. 13. 21. Mark 4. 17.* upon the comming of persecution presently he is offended, i. e. gull'd and falls off, and *Mat. 24. 10.* on the same occasion, and in the same sense. So *Matth. 26. 31. Mark 14. 27.* this night (to wit, of my attachment) ye shall all be offended because of me, i. e. fall back, forsake me: and so in Saint Peters answer, v. 23. Although all men should be offended, yet will I never be offended: upon which, that which Christ rejoyns (before the Cock crow, i. e. before morning, or day-break, all one with this night, v. 31. thou shalt deny me thrice) is an interpretation of the word offended, and shews, that to be offended, is to deny Christ. And so *Joh. 16. 1.* These things have I spoken unto you, that ye should not be offended; where Christ foretels the persecutions that should befall them, that they might be forewarn'd too, and not fall off, when they befall them.

These are the chief, if not all the places to which the 2^d old Testament acception of the word *Scandall* in a Metaphoricall borrowed sense belongs, & of all of them, and each, you may observe,

1. That *Scandall* signifies either some sin, the occasion of farther sin in others; or else somewhat else, which though it be not sin, yet occasions sin in others, though very indirectly sometimes, as the Crosse of Christ: and whether in one or other, the rule will be, that he that is offended or *Scandalized*, doth directly commit some sin, and that, for most of the places, the sinne of infidelity, or forsaking, or denying Christ.

2. That the being *Scandaliz'd*, falling off from Christ, (or the effect which follows that occasion) hath no reflection or influence (in any of the places) on that which was the occasion; so as to make it sinfull or avoydable, if it were not so before (as will appear to any that will survey the places) and consequently that anothers being *Scandaliz'd* is not sufficient to lay a charge on him whose action (otherwise not chargeable or criminous) was the occasion of his being scandaliz'd. Let the Crosse of

Christ, with which so many were in this sense scandaliz'd, suffice for a proof of this.

Seet. 12.

Other places there are which must be interpreted by bringing the Metaphor from the first of the 3 senses, as it signifies a *snare* or *gin* to catch one in. So *Mat. 16.23. Thou art an offence unto me, i. e.* by expressing thy detestation against my sufferings, thou labourest to bring me into an horror and fear of suffering, and so in effect temptest me to sin; where you must mark, that though *Peter* were an offence to Christ, that is, *tempted* him, laboured to *ensnare* him, yet Christ was not *Scandaliz'd*, offended, ensnared, or overcome by the temptation. In the same sense is that, *Rev. 2.14.* of *Balaam* who taught *Balaak* *καλῶν σκάνδαλον*, we render it to *cast a stumbling block*; but sure it is most clearly, *to lay a snare* before the Children of Israel, to intice them by their Daughters to Idolatry, and by Idolatry to *intrap* and destroy them.

Seet. 13.

In this sense *Scandall* is so perfectly all one with *Temptation*, that, as a learned man hath observed, the Ethiopick interpreter of the new Testament, instead of *Scandall* puts a word that signifies *Temptation*, and the same that in the Lords prayer is put for *Temptation*: in this sense is that of the *eye* and the *foot* *offending* us, *Mat. 5.29.18.8. Marke 9.47. i. e.* when a mans eye, or any other member of his body proves a *snare* to him, an in-let to temptations, a means of bringing him to any sin.

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Seet. 14.

And of those places you may observe again, 1. That no man is said to be offended, but he that commits the sinne to which he is tempted, and therefore Christ is not said to be offended, that is, really to be wrought upon by that *Scandall*: but as Satan tempted him, *Matth. 4.* yet he yeelded not, but overcame the tempter: So here he uses that other Satan: for to have been *offended* in this sense had been all one with being overcome by a *temptation*.

Seet. 15.

2. That the Agent, or he that is said to lay the snare or to offend, sinneth also (as in all the places it will *de facto* appear that they did) though no body be taken in it, as he that *tēpteth* to evil commits a sin, though his temptation prove not effectually. The setting of a snare being a positive act, a note of a treacherous design, though it doe not succeed. And therefore in *Machab. 1. 36.* the *laying of snares* for to intrap the Israelites, or bring them

them from observing the Law, is call'd there by the devils name, *an evill Adversary*, or as the Greek hath it, a *devill to Israel*.

διδόλον τοῦ
Ἰσραήλ.

A third and last sort of places there are that refer to the third mention'd acception of the word, as it signifies a *stumbling block*, so when the word *stone* is joyned with it, or the Greek word that signifies *stumbling*, so *Rom. 9. 33*. Christ is called a *stumbling block*, a *Rock of offence*, i.e. an occasion of fall, or sin in many, and consequently of increasing their condemnation, as he saith, *if he had not come, &c. they had not had sinne*, i.e. had not been so great sinners, had not been guilty of the great sin of unbelief and crucifying of Christ: and therefore *Simeon* prophecies of Christ, that he would be for the *fall of many in Israel*; many sins his comming should be the occasion of. *Rom. 14. 13*. *That no man lay a stumbling block, or scandall* (which we render an occasion of falling) in his *brothers way*; that is, do or practise any thing, that may bring another that comes after him upon his nose, or to commit any sin. So *1 Pet. 2. 8*. *Christ is called a stone of stumbling, and rock of offence*, at which to stumble is to be *disobedient to Christ*. So *Rom. 14. 21*. *stumbleth, or is offended, or is made weak*, i.e. by following thee, doth fall, commits some sin, doth some act unlawfull for him, (though simply it were not for thee; it being against his Conscience, though not against thine) and so by falling bruises and weakens himself, makes himself lesse able for Gods service, then he was: for so every sin against Conscience being a *grieving the Spirit*, is consequently the spirituall weakening of the man, or if you will (as in Saint *James* 2. 2. signifies, c. 5. 14.) the wound or disease of the soul. So again, *1 Cor. 8. 9*. *stumbling block to the weak*, and v. 13. where the case is clearly the same that we last mentioned: that if any man by doing any indifferent thing (which he in conscience is inform'd to be perfectly lawfull for him to do) shall occasion another mans sin by doing that after him which he is not resolv'd to be lawfull; that man offends against that charity due to his brother, and therefore must think fit to deny himself the use of that liberty which Christ hath given him. To this may belong that other place, *1 Job. 2. 10*, where that phrase (*there is no scandall in him*) seems to signifie, falls not into those sins that ignorant men or uncharitable (who are said in the *Antithesis*, v. 11, to walk in the dark)

Sect. 16.

πέτρα σκανδα-
λίου.

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are subject unto. One place more there is belonging to this purpose, where though the word *Scandall* be not used in the Text, yet *αἰσχρονομία*, offence, is used, and that I confesse to be all one, and it is 2 Cor. 6.3. *giving no offence in any thing*; where yet offence is interpreted by Beza, *Quippiam ad quod possint impingere, any thing that others may stumble at*, or be alien'd from the Gospel by; as if we fail in any Christian duty (mentioned v.4,5,6.) they that see us would be apt to do: and so that which follows imports also (*that the ministry be not blamed*) that is, that our actions be not justly reprehended or found fault with, *but in all things approving our selves, &c.*

ect. 17.

And of this third sort of places 'tis observable again: 1. That he that is *offended* sins himself, stumbles, and falls, and bruises himself; and 2. that he that is the occasion of his fall doth not alwayes sin (for Christ, and grace, and *that which should have been for their wealth, proves to many an occasion of falling*) but yet sometimes he doth: as if he purposely in a matter *indifferent*, when he might have chosen, doth any thing which another whose Conscience is *doubtfull*, doth after him and so *sinnes*; nay if he do not abstain from that indifferent action, when he sees that consequent *likely* to follow; nay if he be not carefull to observe, whether the consequent be *likely* to follow, and if so, to *abstain*. This third sort of *Scandall* you see is applyed peculiarly to one kinde of actions, those by the doing of which another comming after, and doing the same, falls into sin, as when either the *example* was *sinfull*, or being *indifferent* in it self is against the other mans *conscience*, and so being imitated by him, is in him a sin against *conscience*, and not *indifferent*. And then

ect. 18.

Another sort of actions there are which may though not so directly, yet not improperly be referr'd to this head, as when I do any thing in its self not *unlawfull*, yet very apt to be mistaken by other men, *for somewhat else which is unlawfull*; and see it strongly probable, that those which will be apt so to mistake, will be as apt also by occasion of this action of mine, to commit that other sin which they conceive me to have committed, or to confirme and harden themselves in that sin through that mistaken example of mine, which they might otherwise probably have reformed, if they had not received encouragement by
this

this action of mine: And if question be made, what is to be thought of this; I answer that although I am not sure that that place of Scripture in our English Bibles which commands [*to abstain from all appearance of evill,*] doth come home to this purpose, (because *ἀπὸ παντὸς εἰδὸς* w^{ch} we render [*frō all appearance*] may bear any sense, and signifie no more then *from every kinde or sort of evill*, for so both the Greek *εἶδος*, and Latin *species* import; and withall, *appearance of evill* is so uncertain, and inconsistent a thing, that to abstain from it *universim* cannot be matter of any possible command. And again, though I dare not from that other precept of *ὅσα ἔσονται*, *whatsoever is of good report*, Phil.4.8. conclude it unlawfull to do any thing which hath the ill luck to be of *ill report*, i.e. to be mistaken for a sinne (because 1. there is no prohibition in that place interdicting the doing of every thing which is of *ill report*. 2. No analogy of other Christian rules to infer such prohibition, it being rather the fate of all Christian vertues to be evill spoken of, and the *receiving the praise of men*, being branded by Christ as unreconcilable with *believing*. 3. Because some actions of Christ were of *ill report*, particularly that of *eating and drinking with Publicans and sinners*, (which rendred him suspected for a *glutton*) and that of *casting out of Devils* (which was defamed for Sorcery or compact with *Beelzebub*.) 4. Because that which is of *ill report* with one, may be of *good report* with a thousand others; and there the judgement of that one will not be considerable against those thousand to defame an innocent laudable action) yet still I conceive that the great obligation to *φιλανθρωπία* and *φιλοψυχία*, *loving of all men*, and *desiring the good of their soules*, which lyes upon all Christians (by force of Christs *example*, and *legacy*, and precept of charity) will extend so far, as to have the force of precept, that every man abstain from such *purely indifferent actions* (being so in themselves, and then by the Magistrate *uncommanded*) which he foresees will be thus mistaken for unlawfull by those who are likely to be moved by his example to commit those sins which they conceive him to have committed; this being an inseparable attendant of my *charity* to my brothers *soule*, to use all lawfull means which my conscience tels me will be to his ghostly health or preservation.

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Mean while some difference may be observed in things indifferent, some being *commendable*, though not *commanded*; of *use*, though not of *necessity*; and such as *extra causam scandali* I should on pious considerations be moved to chuse, or practice: and in this case, if it be demanded, whether that sole fear of *scandall* ought to restrain me from that which all other motives rather incline me to, and so make me abstain; or whether I should rather claim the privilege of my Christian liberty, and that make me not to abstain. I answer that a *middle* course may yet be better, then either extream crudely taken: that is, that I ought to do my best to free this laudable indifferent action of mine from the evill colour that it is capable of, by *rectifying* his judgement whom I discern to be mistaken in it, and by declaring (either expressly, or by some significative character of my intentions fastened to my action) the clearest and innocency of my purposes to any other that may be so mistaken; and by so doing if I cannot free my self from his *uncharitable censure*, yet I shall be sure to keep him from any danger of *following* me to that sin; for sure my very disclaiming of that sin which he suspects me guilty of, will devert that sin of all authority which it may receive from my committing it, and not *invite*, but rather deter and *fortifie* others from falling into that sin, which they see disavowed and disliked by me. For if my *authority* be of any force with them, it will perswade them to abstain from that which I disclaime, and professe my self to hate, (who certainly know my own minde best) rather then to do, what they only conceive I do, but I professe I do not. And therefore the case being thus set of the commendable usefull indifferent, not of the meer frivolous unconsiderable, when the use and gain of my action to me is *certaine*, and the danger of being mistaken by others at most *but possible*, and that also preventable by these other means, neither piety nor prudence will advise to abstain from that healthfull food, which if it be by accident unhealthfull to others, hath yet an antidote administred with it. Which will be yet farther heightned also, if this laudable indifferent fall out to be such as the *examples* of holy men in *Scripture*, or the *practise* of the *Church* in *purser* times have given countenance to, especially if the perpetuall *current* of *antiquity* have commended

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it to us: for certainly these will be of great authority with all prudent pious men; and the more early and catholick that practice, the greater that authority.

'Tis true, very strict rules in many particulars the Judaicall law of the Old Testament did prescribe, forbidding many indifferent things, on this only ground, because the using them might seem a compliance with the heathen customes of Idolaters. Such was that prohibition, *Exod. 34.26. Thou shalt not seeth a Kid in the mothers milk*, in the sacrifice of the in-gathering; given no doubt in opposition to the Gentile practice of those which at the time of gathering in their fruits, solemnly used this custome of *seething a Kid in the dammes milk*, and then in a Magicall way, sprinkled their trees, and fields, and Gardens with it to make them fructifie the next year, as *Abrabenel* and others out of Jewish writers have observed. Such was also the prohibition, *Levit. 19.27. against rounding the corners of their heads*, in reference to the *ὑποτρόχαλα κείρεσθαι*, or, *περιτεμεῖν τὰς κεφαλὰς*, the round cut used by the *Arabians*, saith *Herodotus*, and thereupon forbidden the Jewes, and a woe pronounced, *Jer. 9.26. ἐπὶ πάντα περιτεμόμενοι*, &c. on every one that was so cut round, *Si adjuverit tonsorem*, saith *Maimonides*, if he directed, or willingly permitted the Barber to put him into that heathenish guise: And many others in the Old Testament of the like nature, and the following Rabbins have added many more directions, if not precepts of the same nature. That one book of *Maimonides* concerning Idolatry will furnish the Reader with store of examples: but some such as do not so well become the gravity of that author; as that, *If the Jew hath a thorne in his foot, when he is near an Idoll, he must not stoop to take it out. If a tree have been worshipt, or an Idoll set in it, it is not lawfull to sit in the shade of the trunk or body of that tree, though of the boughes or leaves it be lawfull; if there be any other way, it is not lawfull to passe under it; if none, then he must run by it. Dionysius Vossius* in his notes on that Author hath added some parallell passages out of other Jewish Writers, as that of *R. Menasse*, who being shewed an Idoll, did in contempt cast stones at it; which action of his, because the Image was the image of *Mercury* (who was wont to be worshipt by the Heathens after that manner, by throwing stones at it, or scattering stones be-

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Thal. c. 8.

De Idol. c. 12.

c. 3.

c. 7.

fore him ; to which custome or ceremony the *Mercuriall statues* refer, saith *Phornutus* (αὐτοῦ) was therefore noted, accused, brought before the Judge, and by him pronounced to be unlawfull, because it was the proper worship of that Idoll, though used in despite, not civility by that man. So again, if there be but one way to an idolatrous City, it is unlawfull to go that way, *Aboda Zara*, c. 1. §. 4. and so, saith he, the Hebrews in *Rabbot* mention a tradition, that the reason why *Mordochai* would not bow to *Haman* was, because there was woven in his garment the image of a false God.

Seet. 21.

Some instances also might perhaps be brought out of the practice of the ancient Christian Church (mentioned by *Tertullian de Cor. mil.*) to this purpose of abstaining from things indifferent, for fear of any appearing compliance with the Heathens. Of which yet it must be observed, 1. That this was in things of no manner of spirituall use or profit, neither commendable, nor advantageous, in things of ancient Christian prescription, or practice of purer times. 2 That it was in matters of such a quality, as that compliance would have seem'd a dissembling or renouncing of the Christian faith, (and not of imitating of former purer Christians) and so contrary to that great Christian duty of confessing Christ before men, which they could not be said to do, who when that confession was persecuted, did thus comply with or not professe open dislike of the actions of those persecutors. And so those instances will not be so proper to the matter of Scandall, as to that other head of Christian duty, the necessity of confessing Christ before men, (those especially who are the greatest oppugners of him, to which matter also those other Judaicall instances do belong) unlesse that non-confessing of Christ, may by the example scandalize also. 3. That the same men thought it not amisse, or unlawfull at other times to comply with other as great enemies of Christianity, as the Gentiles, namely with the Jewes in observation of some of their out-dated ceremonies, nay thought themselves obliged so to do, when in prudence they conceived it more likely to gaine those enemies by that means, then to confirme them in their dislikes of Christianity, or drive others to those dislikes. 4. That even with the Heathen themselves they could in other things think fit to comply also, when

when prudence dictated that compliance as more instrumentall to Christian policy; and from these premises, 5. That this whole matter is to be referred to the Christians pious discretion or prudence, it being free to him either to abstain or not to abstain from any indifferent action (remaining such) according as that piety and that prudence shall represent it to be most charitable and beneficiall to other mens souls; and he that shall not thus regulate his actions by what he is *convinced* will be thus most conducing to that grand Christian end, the *saving*, or not destroying, or *not suffering sin upon his brother*, shall not by me be excused from the guilt and blame of having scandaliz'd his brother in this last New Testament sense, at least in some other which is not far distant from it; though after all this it must be observed, that he which thus is betrayed to, or confirmed in any sin by conceiving me to have committed it, when I have not, (this easie prostitute seducible sinner, who will thus sin upon any, upon no occasion) is not S. Pauls weak, i.e. doubtfull-conscienc'd Christian of whom he takes such care, that he should not be scandaliz'd.

For such is he only, that for want of knowledge of his just Christian liberty, thinks it unlawfull to do those things, which being indifferent in themselves, are only unlawfull to him, which believes them so, or is not satisfied that they are lawfull; This weaknesse in faith, (a kinde of disease of the minde, and so in the New Testament phrase ἀδύναμις) being only want of knowledge, or of orthodox instruction, as will appear by comparing Rom. 14. with 1 Cor. 8. where the ἀδύναμις τῆ πίστεως in one, is all one with the ἐκ ἐν πίστεϊ ἢ γνώσει in the other, *Weaknesse in faith, with want of knowledge.* Sect. 22.

The only matter of question or difficulty behind in this particular will be, why those who are in such Judaicall errors are sometimes appointed by S. Paul to be so tenderly handled, not to be vilified or set at naught, Rom. 14. 3. but care taken that they be not scandaliz'd, in the end of that chapter, and 1 Cor. 8. And yet in the Epistle to the Galatians, they are by the Apostle reviled [O foolish, &c.] c. 3. 1. and chid and reproached out of their Judaicall performances, and no care taken of not scandalizing them. The answering of this will require us to consider the different

rent estate of those *Galatians* from those *Romanes*. The *Galatians* had been formerly *Gentiles*, and (though as it seems not improbable from *Gal. 4.9.* formerly converted to *Judaisme*, yet) by Saint *Paul* throughly converted from thence and baptized into Christianity, as that is opposite both to *Judaisme* and *Gentilisme* also; *i. e.* fully instructed by him in the nature of *Christian doctrine* and *liberty*, and had given up their *hearts* as well as *names* unto it, only after they had been begotten by *S. Paul* in the *Gospell*, had begun in the *spirit*, *Gal. 3.3.* had come to an absolute abrenuntiation of all their former Jewish perswasions, and to some good progresse in Christianity, some false *Judaizing teachers* began to corrupt and poyson them, *Gal. 3. 1. & 5.7.* and to bring them back again to that *yoke*, that they had been taught to cast off; and these *tares* the Apostle could hope by reprehensions and sharpnesse to root out without endangering the *wheat*, and therefore sets severely and heartily to it, thinks not fit either in *civility* or *charity* to use any compliances, or condescendings, or softer medicines, (knowing their errours to be contrary to the doctrine to which they had been baptized, and consequently that they might in reason give place unto it, and there was no fear that the rooting out of these would root out Christianity with them, as it might probably do, if they had been sowed or planted together) but imployes all his vehemence & bowels of kindnes toward them, in conjuring out that evill spirit that had so lately got possession of them, (and doubts not but Christianity that was earlier planted in them, and that by him who had begotten them in the *Gospell*, and so had a paternall authority with them) then these vain legall dreams, that some false teachers had lately instilled into them, might be able to survive them also. And in this case being to deal with adversaries and false teachers, not with *weaklings* but *corrupters*, had the Apostle used any *compliance*, had he *circumcised Titus*, *Gal. 2.3.* (as at another time he did *Timothy*) had he then given place but for an hour, *v. 5.* suspended the use of his liberty then, when liberty was decryed, this had been scandalous in the Apostle, this had probably been the confirming of the erroneous, the encouraging of the adversary, the misleading of the doubtfull, shaking the faithfull, and disturbing what he had before settled among them.

Whereas

Whereas on the other side the Romans at their first conversion to Christianity had not all of them been taught to put off the opinion of the necessity of legall *abstinences* τῇ τῷ νόμῳ κατεχόμενοι συνειδήσει καὶ μὴ τῇ πίστει, saith Saint Chrysostome in *proem. ad ep. ad Rom.* but continued their obligation to the law after receiving of the faith, being some of them (as may appear by the matter of Saint Pauls discourse to them, in the former part especially of that Epistle) *naturall Jews*, dispersed thither, who could not be easily brought to assent to such doctrine, but would probably have refused to embrace Christianity, if it had been offered them on such hard conditions, some others of them (who were Gentiles by birth) being perhaps *profelytes* to Moses and Christ together, partakers of the infelicity of those who are mentioned, *Acts 15. 5.* that by the doctrine of the *Pharisee-Christians* (or beleivers of the sect of the Pharisees) had at their entrance on the faith, a necessity of receiving *Judaisme* also prest upon them. This Saint Paul testifies clearly of Saint Peter, *Gal. 2. 14.* that he constrained the Gentiles to Judaize, to receive the *Mosaical* as well as Christian law, and himsele durst not converse or eat with the Gentiles whilest any Jewish Christians were by, *v. 12.* by which whether doctrine or compliance of Saint Peter, it was no strange thing if it came to passe, that those which were by him converted to the faith, (as *Eusebius* and other Ecclesiastick historians agree that the Romans were, *vid. Ec. hist. l. 2. c. 14. & 15.*) although they were Christians in the *positive* part, acknowledging so much as was answerable to the now-articles of the *Creed*, &c. yet being not so in the *negative*, concerning the evacuating of the Judaicall law (but rather perswaded of the contrary) could no more eat *swines flesh*, then a meer Jew could doe; and therefore 'tis Saint Chrysostome's opinion that these being so wedded to those Judaicall observances, rather then they would eat forbidden flesh, would in *universum* eat no flesh at all, ὥστε μὴ γίνεσθαι εὐφραγται, τῷ χοιρέων ἀπεχόμενοι μόνων, πάντων ἐξ ἧς ἀπέχοντο τῷ κρεῶν, and so came to eat nothing but Hearbs, *Rom. 14. 2.*

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Of these therefore that were thus weak in faith, *v. 1.* that is, either *infirm*, feeble, uninstructed Christians, babes not men; or else, (as the Fathers enlarge the sense, and as *weaknesse ἀδυναμία*, mostly

Sect. 25.

mostly imports in the new Testament) *sick* and diseased in mind, brought up in this Judaicall error, the Apostle, *Ro. 14.* gives these directions. 1. That the stronger, healthfuller, *i.e.* more knowing and more Orthodox Christians should *προσλαμβάνειν* (the vulgar read *assumere*) take them to them; first, friendly to afford them communion, and not separate from them for this error; 2^{ly} labour to cure their malady, get them out of their error, and not leave them in the pride and folly of their own hearts, to judge and censure those who have done nothing amisse, but rather desire their good (which Saint *Chrysostome* understands by *προσλαμβάνειν μὴ εἰς διακρίσεις διαλογισμῶν*, and so Saint *Jerome* also, intending it thus, *Nolite secundum vestras cogitationes, quæ lex non judicat, judicare, alius enim credit, &c.* and from that verse observes, that though the Apostle exhorts the *strong*, yet he covertly *reprehends*, and on their backs as it were whips, the *weak* or erroneous Judaizers; first, in saying they are *sick*; secondly, in bidding *προσλαμβάνειν αὐτοὺς*, which is an evidence, saith he, *ἐχάτης ἀρρώστιας* that they are in very ill case; and thirdly, in mentioning *διακρίσεις* which notes (saith he) that they judge and censure those that least deserve it, and that are willing to communicate with them, and labour the curing of them; and indeed that these weak ones did so judge the strong, is plain, *v. 3.* where the exhortation is distinct, *let not him that eateth not judge him that eateth.*) 2. That the knowing again should not *vilify* or set at naught the weaker [*μὴ ἐξουθενέτω, v. 3.*] not call him *Racha*, empty senseless fellow, not reproach or scoff at his scrupulous conscience, but in charity suppose it to proceed from want of knowledge onely, and consequently to have the excuse and benefit of that Gospel antidote, *weaknesse* or ignorance to plead for it. 3. That the stronger Christians (which although they have liberty, yet are not obliged alway to make use of it) abstain from those lawfull enjoyments which those weak ones, which count them unlawfull, may yet by their example be embolden'd against Conscience to venture on.

Seet. 26.

But then on the other side, the *weak* or *sick* erroneous Christian, that cannot with a good Conscience use that liberty himself, is commanded, *1 μὴ κρίνεις* that he doe not judge or censure the strong, upon two reasons: 1. because *ὁ θεὸς αὐτὸν προσέλαβε*,

v. 3.

v. 3. God hath by calling him to the faith, assumed or received the strong (as that strong had been exhorted to doe the weak, v. 1.) *εις φιλιαν* to friendship or communion first, (as *προσλαμβάνεται* is used *Philem.* 12.) then to help and cure him of his former defect or disease, and bring him to perfect health and growth in Christianity: and 2^{ly}, because he is Gods servant and domestick, and *stands and falls to his owne Master* v. 4. 2^{ly}. That he be sure never to doe any thing against Conscience, or which he is not fully perswaded in mind, that it is lawfull for him.

Having thus seen the state of those Romans, it will be superfluous to adde much about the *Corinthians* in the almost parallel place *1 Cor.* 8. This only difference will be worth noting between them, that (as there were two sorts of *profelytes* among the Jews, one of *justice*, or of those that undertook the observation of the whole Judaicall law; the other of the *Gates*, those that received onely the precepts of the sons of *Noah*, of which the abstaining from things offered to Idols was one, and as when the difference was betwixt the *brethren*, *Acts.* 15. whether the *Gentile converts* should be *circumcised* v. 1. i.e. be admitted *profelytes* of *justice*, or onely receive the 7 precepts of *Noah*, *abstaine from things offered to Idols*, &c. v. 19. it was determin'd in the Councell of the Apostles, that it should suffice, if they were *profelytes of the Gates*, and therefore they tell them that if they thus be entred, *abstaine from things offered to Idols*, &c. they shall doe well, so) the Romans being either Jewes, or under the first head of *Jewish profelytes*, in *S^t Chrysostomes* opinion, and so thinking themselves bound to all legall Mosaicall abstinencies, the *Corinthians* were onely under the second, and so by their principles, which they had received of those, who converted, baptized, and *begot them in the faith*, (and that according to the result of that Apostolick consultation *Acts* 15.) did continue to thinke it unlawfull to eat any thing offered to Idols, or that came from an Idol feast (which yet by the way *S^t. Paul* resolves was but an error in them, *1 Cor.* 8. 4. and by that judgement of his you see the unobligingnesse of that interdiction, *Acts* 15.) and therefore (in like manner, as before) those, that were better instructed then they, ought to have that charity to them, as not to doe any thing in their presence which might by the example draw them to venture on that which was against their conscience, especially considering, that they had not know-

Seet. 27.

ledge or understanding enough to judge how *nothing* an *Idoll* was, v. 7.

Sect. 28.

Having thus compared the Romans and Corinthians with the Galatians, and given some account of the reason of their different usage, it will not be amisse to adde what *St Chrysostome* observes to be the cause of the like difference in *Saint Pauls* behaviour to the *Colossians* from that fore-mentioned to the *Romans*. It is a speciall passage in his proëme to the Epistles. Where having mentioned the order wherein the Epistles were written, different from the order of setting them in our bookes, concludes that this was no unprofitable disquisition, for thereby many passages in the book would be interpreted: As, that *Rom. 14.* he *condescends to the weak brethren*, but not so *Col. 2.* which saith he was for no other reason, but because, that to the Romans was written before the other, and therefore as Physitians and Masters deale not so sharply with Scholars or Patients at first, as afterwards, so the Apostle in the beginning *συγκαταβίβει* *ἰς ἀδελφούς, ὡς δὲ ταῦτα ἐκ ἑστῆς*, adding that he was not so familiar with the Romans as yet, having never been amongst them at the time of writing that Epistle to them, as appeareth *Rom. 1. 15.*

Sect. 29.

By all this 'tis cleare indeed, that those which are thus *weake* (either in the notion of *babes* or *sick men*) so that they are not able to discern lawfull from unlawfull (as *the Idoll to be nothing*, *1 Cor. 8. 7.*) meerly for want of sufficient instruction, or somewhat proportionable to that, principles of understanding, or the like; but especially if they received those errors or mistakes together with their *Christianity* from the *Apostle*, or from the *Church* which gave them *baptisme*, they must then, 1 in *meeknesse* be instructed, and cured of their ill habit of soule: 2 not be *vilified* or reproacht: yea thirdly, be so *charitably* considered, that till they have received satisfaction of conscience and reformation of error, we are not to doe any thing in their presence, that may by the example bring them to do what their conscience is not perswaded to be lawfull, or if we doe, we are said to *scandalize a weake brother*, i.e. an erroneous Christian. But then withall 'tis as cleare: 1 That those who have first received the true doctrine, & are for some good time rooted in it, that are otherwise taught by the *Church* that gave them *baptisme*, are not within the compasse of this the Apolles care,

care, but (as the Galatians) to be reprehended, chid, and shamed out of their childish errors, these diseases of soule that their own *itching eares* have brought upon them : 2 That they that have knowledge in other things, nay are able to distinguish as critically as any, even to divide a person from himselfe, and obey one when they assault the other, (and by their subtlety in other matters demonstrate their blindness in this one to be the effect of *malice, of passion, of lusts, of carnality*, and not of any blamelesse *infirmity* or impotence) are againe excluded from the Apostles care : and so thirdly, that they that are come to these errors by the infusions of *false teachers*, which not the providence of God, but their owne choice hath helpt them to, preferring every new *poysen* before the ancient dayly *food* of soules, have no right to that care or providence of the Apostle, any farther then every kinde of sinner hath right to every thing in every fellow Christians power which may prevent or cure his malady, *i.e.* by the generall *large* rule of *charity*, and not the *closer* particular law of *Scandall*. Nay fourthly, that the case may be such, and the adversaries of *Christian liberty*, the opposers of the use of lawfull ceremonies so contrary to *weake blamelesse* mistakers, that it may be *duty* not to allow them the least *temporary compliance*, but then to expresse most zeale in retaining our lawfull *indifferent* observances, to vindicate our liberty from enslavers, when the truth of Christ would be disclaimed by a cowardly condescending, the adversaries of our faith confirmed and heightened, and the true weakling seduced, (a copy of which we read in *St Peters* *epistle*, *Gal. 2. 12.* and *Barnabas* and the *Jewish* converts being carried away with it, *v. 13.* falling by his example into the same fault of dissimulation, pusillanimity, non-profession of the truth) which is a most proper kind of *scandall*, as frequent and incident, as any, and so being as dangerous, as fit also to be prevented. To which I might add a fifth proposition also, That the Apostles speech of *scandall* *Rom. 14.* and *1 Cor. 8.* hath been thought by holy men among the *ancients* to have much of *civility* in it, at the most to be but an act of Apostolicall care for those weak ones, (proportionable to those which in other places he prescribes for every other kind of sinner) both which are far enough from being able to infer any claime or challenge of those weak for themselves, any farther

then what the first part of it amounts to, that of instruction ; or at least the second, that of not being vilified , as the sick hath right to the Physitian, to cure him and not to reproach him, civilly to get him out of his malady, *i.e.* to rectifie, not to scoffe at his mistake. For that he should challenge any right to the third part of that care, that he should restrain me from the use of my lawfull liberty, because else he will sin against his own conscience, do after me what he resolves unlawfull to do, supposes a wilful *sin* of his to be to him a foundation of *dominion* over me, & so that every man that will thus *damne* himself, doth for that *merit* and *acquire command* over me, which if it be supposed, is sure as wilde an extravagant *irregular* way to *power*, as that of its being founded in *gratia*, or any that these worst dayes experience hath taught us.

Sect. 30.

Having thus far expatiated on this last kinde of scandall, and taken in that which is proper to it, and also that which is more distant from it, I shall now resolve it necessary to adde yet one thing more instrumentall to the understanding of this kinde of *Scandall* in the stricter notion of it, by way of farther caution and restraint, and 'tis this, that

Sect. 31.

This being *offended*, stumbling and falling in this third and last sense, is not to be extended to all kinds of sins, which a man may commit upon occasion of another mans *indifferent* action ; but only to that *one kinde*, that consists in doing that after him, either *doubting* or *against conscience*, which he did with an instructed Conscience ; or at most to this other kinde also, of doing some unlawfull thing which anothers lawfull action was yet by *mistake* conceived to give *authority* to ; and which that man probably would not have done, had not that *mistaken example* thus embolden'd him. For if all sins that by any accident might be occasioned by my *indifferent action*, should come under the nature of being *offended* or *scandaliz'd*, consequently I must be interdicted all indifferent actions at all times, because at all times each of them may *occasion* (by *some accident*) some sin in another: and 'twill be impossible for me to foresee or comprehend all such accidents that may occasion such sins. An action of mine may by accident produce a contrary effect ; my *fasting* from flesh may move another (that *dislikes* me) by way of *opposition* to me,

to eat flesh, though in *Conscience* he be perswaded he ought not; as in *Philosophy* there is a thing call'd *Antiperistasis* (by which excessive cold produces heat) and *equivocall generations*; as when living creatures are begotten of dust and slime: and for such *accidentall*, perhaps contrary productions, no *law* makes provision, no *care* is effectuell: only for those effects, that *per se*, of their own accord are likely to follow, (as transcribing a Copy is a proper consequent only to the writing of it) these the law of the *Apostle* belongs to, and to them our *care* and spirituall *prudence* must be joyned, so that we do nothing, though to us never so lawfull, w^{ch} we have reason to fear, that another who thinks it unlawfull, may yet, without satisfying his *Conscience*, be likely to do after us, or on occasion of which he may probably do something else, which otherwise he would not venture to do.

Having thus far dealt in the retaile, and gone over all the kinds of *Scandall* single, we may now ascend to the consideration of all in grosse, and then also these Corollaries will be found true, that from all the kindes of *Scandall* it is clear. 1. *That no man is offended or scandaliz'd, but he that falls into some sin*; and therefore to say I am scandalized, in the Scripture sense is to confesse I have done that which I ought not to have done: and then my only remedy must be repentance and amendment. Sect. 32.

2. *That to be angry, grieved, troubled, at any action of another, is not [to be offended] in the Scripture sense, nor consequently doth it follow, that I have done amisse in doing that which another man is angry at, unlesse my action be in it self evil.* For if it be not then first, *he is angry without cause*, and that is *his fault*, not mine; yea and *κρίνει ἀδελφόν*, he judges or censures his brother that hath done no hurt, which the *weak* is forbid to do, *Rom. 14. 3.* And secondly, he is of all men most unlikely to do that after me, which he is angry at me for doing; and therefore I have least reason to fear, or possibility to foresee, that he wilbe scandaliz'd in the Scripture phrase: w^{ch} fear or foresight were the only just motive to me to abstain from any justifiable indifferent action. Sect. 33.

The occasion of the mistake (or in the *Philosophers* stile the *αἰτία τοῦ σκάνδαλου*) the reason that men think it a fault to do any indifferent thing that another is *angry* or *displeased* at, is, first, the equivocalnesse of the English phrase *to be offended*, for that in Sect. 34.

English signifies to be displeased : but in Greek (the language wherein the New Testament is written) it signifies no such matter, unlesse by accident, when *being displeased with Christ*, makes a man *deny him and forsake him* : but then also 'tis not the being *displeased*, but the *forsaking or denying him* that is meant by being *offended*, that is, *scandaliz'd*.

Sett. 35.

Or 2. the use of a word that sounds like this in that notable chapter concerning Scandall, *Rom. 14*. for there indeed *v. 15*. this phrase is used, [if *with thy meat*, i.e. with thy eating, *thy brother is grieved*, or made sorry.] Where yet 1. I hope 'twill be much more just that that one single word should receive its importance from the whole context, then the whole context from that one word. The whole context from the 13. to the last verse belongs to the third sort of *Scandall*, when a weak brother seeing me eat what is lawfull for me, because my Conscience is instructed, follows me, and eats too, though it be with a *doubting* or *resisting* Conscience, and so falls into sin ; as appeareth *v. 14*. *to him that thinketh a thing unclean or unlawfull, to him it is so* ; and therefore if he shall do it, he sins by so doing, and *v. 23*. *he that doubteth is damned if he eat* ; and therefore in all probability that must be the meaning of the 10 verse also. [Is *grieved*] i.e. wounded, or falls into sin :] explained by three words *v. 21*. *stumbling*, being *offended*, and being *weak or sick*. And so it may easily be resolv'd to signifie. For 2. *λυπή* grief, may be taken for the cause of grief, a disease, or wound, or fall, &c. as *fear* in Scripture signifies *danger*, which is the cause of fear, according to a vulgar *Hebraisme* ordinary in the *New Testament*, where for want of the conjugation *hiphil*, which in Hebrew signifies [to make to do any thing] the Greek is fain to use the active to *do*. An observation which *Hugo Grotius* makes use of to explain that phrase (I shall not enquire how truly) *Mat. 19. 9*. and resolves that there *μοιχᾶται* [committeth adultery] must signifie [maketh her from whom he divorceth to commit adultery] parallell to what we reade, *Mat. 5. 23*. So also *πενθεῖν*, to *bewaile*, *2 Cor. 12. 21*. signifies to punish, to use sharpnesse, which will cause grief, or wailing in them that suffer it. The word is very near this other of which now we speak ; and therefore *Hesychius* (the best Glossary for the New Testament) renders *πένθη* both by *συμφορᾷ* calamity,

mity, and λυπή grief, *i.e.* grief and the cause of grief; which is also very observable in the use of this very word λυπή or λυπεῖν in the Septuagint; the word חלל which signifies *in firme* or *Weak*, or *sick*, being rendred λυπεῖται *Lam.* 1. 22, ἡ καρδία μου λυπεῖται, where we render *my heart is faint*, and so *Isa.* 1. 15. πᾶσα καρδία εἰς λυπὴν, the *whole heart is faint*, by faintnesse meaning *sickness*, which is the cause of grief; and therefore the same Hebrew word is in other places rendred ὀδύνη, *affliction* or *pain*, and νόσος *disease*, *Deut.* 7. 15. agreeable to the 21 verse of that *Rom.* 14. where *stumbling* or *being offended* is explained by *being made weak*, which phrase is not to be taken in the sense that weaknesse is used in, *v.* 1, 2. that of infirmity or error (for such he is, before stumbling) but in this other, as weaknesse and disease, *i.e.* sin, are all one. So also another Hebrew word חסד which signifies *perdition*, & *destruction*, and is frequently rendred by ἀπώλεια, is once interpreted λυπή, *Pro.* 31. 6. οἱ ἐν λύπαις, for which our English read, *ready to perish*; very agreeable to which doth Saint Paul here interpret, *grieving the brother by destroying him*, *i.e.* bringing him into some snare or sin; the notion of Scandall, which all this while we speak of. From all which observations and analogies it will be no rashnesse to conclude, that λυπεῖται, *being grieved*, in that place, is perfectly synonymous with ἀδυνεί (which we there render *is made weak*; and in divers places of the New Testament signifies *quoniam disease* or *sickness*, and is so rendred by us, *1am.* 5. 14. ἀδυνεί τίς *is any man sick?*) and with ἀπολείται ὁ ἀδελφὸν *1 Cor.* 8. 11. in the same matter, *thy brother is weak*, and dieth or *perisheth* through *weaknesse*, and with the like phrase in this chapter also, in the end of *v.* 15. All which clearly denotate the *disease* or *perishing* of the *soule*, *i.e.* sin, which will destroy, if repentance and mercy intervene not.

The third (which is indeed the main) occasion of the mistake, *Sect.* 36. is an ordinary, but an unjustifiable humour of men, to accuse and condemne all whom they do not like, *i.e.* a desire to lay some crime to the charge of them, with whom they are angry, if it be but *se defendendo*, that they may not be said to be angry without a cause, and when they cannot finde any such reall crime, then they flye to the case of Scandall, and mistaking that for offending or displeasing, or occasioning anger and dislike, their being angry with

with them, must make them with whom they are angry, criminous; which what a circle it is, first, to be *angry without a cause*, and then to make that a cause of anger, (*i.e.* a sin in the other) because I am *angry*, I conceive will not be hard for any to understand.

Seet. 37.

I will onely add, that if another mans displeasure or anger at my indifferent action, should make that my indifferent action a sin against him, then any mans sin of uncharitableness against me must make me to be uncharitable, for so I should be, if I sinned against him in scandalizing him; but if I were not so before, his sin (being utterly accidentall and extrinsecall to me) shall not, I hope, make me to be so now.

Seet. 38.

To all which I shall here insert this appendage, that even for proper-scripture-scandals, the criminousnesse of them is not to be measured by the event, but by the naturall scandalousnesse, or aptnesse to give *Scandals* inherent in them; for I conceive God passes Judgment upon sinners by intuition, not by prevision, by seeing what the sin is in it self, and in the aggravating circumstances that are inseparable from it, (as that it is apt to give scandals, &c.) not by the casuall consequents that may possibly either follow or not follow. And I conceive, that that opinion of the Papists (on which they lay part of the foundation of their Purgatory) that men may after their Deaths sin, and have more acts of sin lying on them, (by reason of other men sinning by the scandall which they gave in their lives) then they had at their Death, and so require in just recompence, some punishments increasable above what they could be adjudg'd to at their death, is but a phan-
sy or Schoole notion, that hath some shew of truth, but little substance, seeing God punisheth every man by the verdict of his own Conscience; and therefore that other sin, which my sin is apt to produce in another, will be by way of aggravation, laid to my charge by God, that sees my heart, and the inherent scandalousnesse of that action of mine, (though that other man by the grace of God do resist the Temptation which my Scandall gave him) as much as if he had not resisted it, and so as his not sinning shall not excuse and lessen my fault which was apt to have brought him to sin; so in like manner, if he do not resist the temptation, or if by occasion of it, he fall by accident (*i.e.* by the motion
tion

tion of some other part of his temper) into some other sin, to wit that of causlesse anger (which no action of another can be said apt to produce; for if it might, the anger would cease to be causlesse) this accidentall fall of his shall not add to the sinfulness of my act, any more then his former not sinning did detract from it, nor consequently make it sinfull, if of it selfe it were not so.

You will best judge of this truth by an example. That *Heliodor* a Bishop committed a fault first in writing, then in setting forth an amorous light fiction or *Romance*, and then improving that fault by choosing rather to lose his Bishoprick then to subscribe the condemnation of his work, is and may be reasonably acknowledged; That some also by reading that Author have since been transported to the commission of some sins, may not improbably be imagined; but having granted all this (and withall that the aptnesse to give such *Scandall*, was matter of aggravation to his sin) let me now suppose, that immediately after his death that book had been burnt (as before his death it was condemn'd) when he was no longer able to preserve it, would the Councils condemning and committing that execution upon that work, any whit have mitigated his sentence in Heaven? to affirme that, were to suppose Purgatory, or somewhat like it, or else that God by his foresight of that act of the Councell should have allowed him that mitigation at the day of his particular judgment, *i.e.* imputed the casuall future actions of others to the present acquitting of him; and then, besides the many inconveniences that might attend such concessions, it must also follow, that every reprinting of that book since that time, hath been a damnable sin (not only of giving Scandall to such as have been since infected by it, but especially) of uncharitableness to that poor dead Bishop, in increasing his Torments, or making them capable of increase ever since, by giving him a capacity of corrupting more readers; which humanity and charity, and our great obligations to the nature of which we partake, would not permit any good Christian to do willingly; and besides, though our prayers may not be allowed to be able to fetch souls out of Purgatory, yet such a not-reprinting of his book might doe somewhat like it, prevent the enlargement of his pains, though not make expiation for him. So again, when those obscene pictures that historians mention (as I remember in

Seet. 39.

Tiberius his time) after the Authors death were burnt, and not permitted liberty to corrupt the eyes of posterity, but *Aretynes* have had that luck to doe it, it would by that School-reason follow, that *Aretyne* though in the work and the design but equall sinner, were yet by this mishap of not perishing, become far more criminously guilty, then that other Authour; which sure to affirm were a very irrationall nicety.

Sect. 40.

3. A third Corollary, from the view of all the places together, will be this, that to give Scandall is then most criminous, when it signifies by my example to bring another man to a sin, especially if this scandalous action of mine be of it self a sin, abstracted from the sin adherent of Scandall; and then let any indifferent man judge in what degree may those be truly said to scandalize or offend others, (or indeed how they can be excused from that crime) who by being angry with me without a cause, and so committing that sin against Christ's law, *Matth. 5. 22.* doe also by so doing not only provoke and tempt me to anger back again, which is a sin in me, if I yeeld to it, and that more then accidentally caused by them that provoke me, *Eph. 5. 4.* but give other men, who have a good opinion of their Judgement and sanctity, a plain pattern of that sin of uncharitablenesse to transcribe and copy out, I mean, to sin also by causlesse anger.

Sect. 41.

4. That the great sin of Scandall in the use of things indifferent, that Saint Paul speaks of, and resolves against, *Ro. 14.* is the sin of uncharitablenesse, or pride in despising and not condescending to the weak brother, meaning by the weak brother not every one that may fall into any sin, (for so every one living will come under that title) but particularly in him that is *ἀδυνάτος τῇ πίστει*, weak and ignorant, and unsettled in the faith; as it is opposed to the strong, i.e. the knowing Christian.

Sect. 42.

And then let any judge whether this can belong to them who profess themselves leaders of others, and would be unwilling to be counted ignorant, and particularly who in the points wherein they profess themselves to be offended, are so knowingly resolv'd, that they will never be induced to do that after me which they affirm themselves scandalized at: which you may discern, because they are angry and inveigh against me for doing of it, and do not so much as pretend that they are by my example inclined to doe what

what I do, and so scandalized; but onely angry at me, or my Action, and so offended.

Mean while I cannot but confesse that any mans wilfull sinne, *Sect. 43.* though it cannot be called weaknesse in our vulgar notion; yet in the other notion of *weaknesse*, for disease of soul, it may well passe; and deserve to be the object of my charity and compassion, as much or more then *weaknesse* is: and therefore the uncharitableness of my brother or his causeless anger against me being such, I conceive my self bound to use any lawfull means which I can hope may be able to prevent any such sin in him, or to get or recover him out of it; especially if that sin of his may become probably over and above his uncharitableness, a means to stop or hinder him in his course of reformation, or farther growth in piety; as probably it will be, if I, against whom he is thus unjustly wroth, be his lawfull Pastor; for then that causeless anger or rage of his against me may, through his farther default, occasion in him some vow or resolution, never to hear me, never to be moved or perswaded by me in any thing, that out of the Pulpit or in private reasoning or exhortation, I shall (never so convincingly) propose unto him.

In this case it may be demanded, whether I ought in charity *Sect. 44.* to abstain from this indifferent action, which I foresee will be the matter, though not the cause of all this sin in him, of uncharitableness and non-proficiency in his Christian course, & whether if I doe not so abstain, this be not to scandalize my brother? To which I briefly answer, 1. That this anger or uncharitableness of his, is not the being scandaliz'd in the Scripture sense, nor consequently in that respect my Action a Scandall, though it be the matter of the anger, or that which he is angry with.

Secondly, 'tis true indeed that his resolving against my preaching is in him to be scandaliz'd, *i. e.* to fall and be stopt in the service of God: but this only in a generall sense; as every other such hardhearted obdurate resisting of Gods grace is, or may be called also: and that which occasions this being scandaliz'd, is not my indifferent action, but his anger or uncharitable conceit of me for it, unlesse equivocally, or remotely, as my action is the object of that anger, which anger is the author of that prophane resolution, *Sect. 45.*

Sect. 46.

Yet thirdly, if I might foresee that my indifferent action would occasion, though unjustly, his anger, and his anger produce the effect before mentioned, I think I should doe well to abstain from that indifferent action, in charity to him.

Sect. 47.

Maimon. de I-
col. 6. 5.

But that with these cautions, 1. Unlesse my indifferent action be ordinable to some good Christian use, and designed by me to it; for then, as the Jewes resolve that a tree set for fruit, though it chance to be worship't, is not made unlawfull by that means; so that indifferent *usefull* action of mine will not be made unlawfull by the possibility of that ill consequent: Or secondly, unlesse that action in it self indifferent, by lawfull authority be commanded, and so cease to be indifferent to me who am under that authority: Or thirdly, unlesse my abstaining may as probably prove matter of anger to some other of contrary perswasions: Or fourthly, unlesse that my abstaining, or receding, or undoing what before I had done, be more likely to confirme him in his error (which otherwise in time being not yeelded to, he may forsake) then to prevent or allay his causlesse anger & those effects of it: Or fifthly, unlesse I use some means in prudence not only sufficient, but probable to prevent this sin of unjust anger in him before, or to reform it afterward.

Sect. 48.

But if my abstaining be like to fall into all or any of these inconveniences, then sure I ought not thus to abstain; because when these consequences do attend my abstaining, they are nearer and more immediate to my abstaining, then his resolving against my preaching, is to my doing of it.

Sect. 49.

And another consideration also may be taken, that he that will so causlessly be angry and resolve against the ordinary means of his salvation, will by the suggestion of the Devill or temptation of his owne corrupt humour, be likely to find out some other matter of quarrell against me and my preaching, *i.e.* against his own salvation, though I by abstaining from that particular action deprive him of that.

Sect. 50.

And lastly, though I shall not define, yet I would have it considered, whether he that is so disposed in soul and affection, that so gives up the reins of his passions, as upon every or no occasion to break out into causelesse anger, uncharitableness, and the effects of it forementioned, be at all the more innocent or lesse culpable

culpable in the sight of God by the not committing of some one act of that sin, only through wanting that or any other one occasion of committing that act. For as in good things God accepts the will for the deed, (if it be a firme and ratified will, a full actuall intention, and want nothing but opportunity to shew it self) and again accepts him that hath exprest that will by ten only acts, being by want of opportunity deprived of a possibility of adding one act more to the number, as well as him, which having the opportunity that the other wanted, hath exceeded him in the number of outward acts: So there may be some reason to fear, that an unresisted unrestrained propension or consent to evill that wants nothing but an occasion to actuate it, will be as criminous in the sight of God, as if (without any improvement or change, but only by meeting with that occasion) it break forth into act: or that an habituall inclination to sin in one man ten times actuated in the members, having no more occasions to actuate it, shall be as sadly punished, as the same degree of inclination and intention through presence of occasion once more actuated.

The same consideration will be proper to other particulars incident to the matter of Scandall. As when any thirsty drunkard actually importunate in the pursuit of his espoused sin, shall by occasion of my feast fall into an open act of that sin (and a hundred the like.) The question then may be, whether supposing him bent to excesse, and not only habituall guilty of it, but actually intent upon it, and only kept off by want of occasion, he would have had lesse guilt upon his soul, if I had not then invited him. I conceive it hard to maintain the affirmative; for though with men, who see not the heart, no sin is punishable but that in the members, (unlesse in case of Treason) yet with God the sin of the heart and the hand seems to be equally great, the act of the mind and the act of the body: And the minutely preparations of that to sin as punishable, as the minutely execution of this. As in the Schoolmens resemblance the pressing of the stone to the ground is as great when it is withheld by my hand, as when it is actually moving toward the center.

I confesse there is somewhat to be said, and perhaps with probability on the one side. And I think S. *Augustine* somewhere

expresseth his opinion, that though in good things God mercifully accepts the will for the deed, yet out of the same mercy and indulgence he punisheth *not so* in evill things : Yet because S. *Augustine* may perhaps mean the incompleat and not perfect act of the will, (which though we yeeld to be lesse then the outward act, yet the compleat act of the will, wanting nothing but opportunity of execution, may still be as great) Or however, because there are not such demonstrable grounds of resolution, as to yeeld clear conviction to all in this matter, and to assure the Christian, that such an addition of any outward act of sin shall make the punishment the heavier to the habituall sinner, and so the absence of that outward act alleviate it ; therefore although I said I think he should do well to abstain, I dare not yet affirme that he is bound in charity to do so ; Nothing but charity binding him to it ; and the man that still hath that propension unresisted, being (upon this supposition, which we have made not improbable) like to reap little profit from that charity.

• *As free, and not using your liberty for a cloak of Maliciousnesse, but as the servants of God.* 1 Pet. 2. 16.

But I say unto you, That Whosoever is angry With his brother Without a cause shall be in danger of the judgement. Mat. 5. 22.

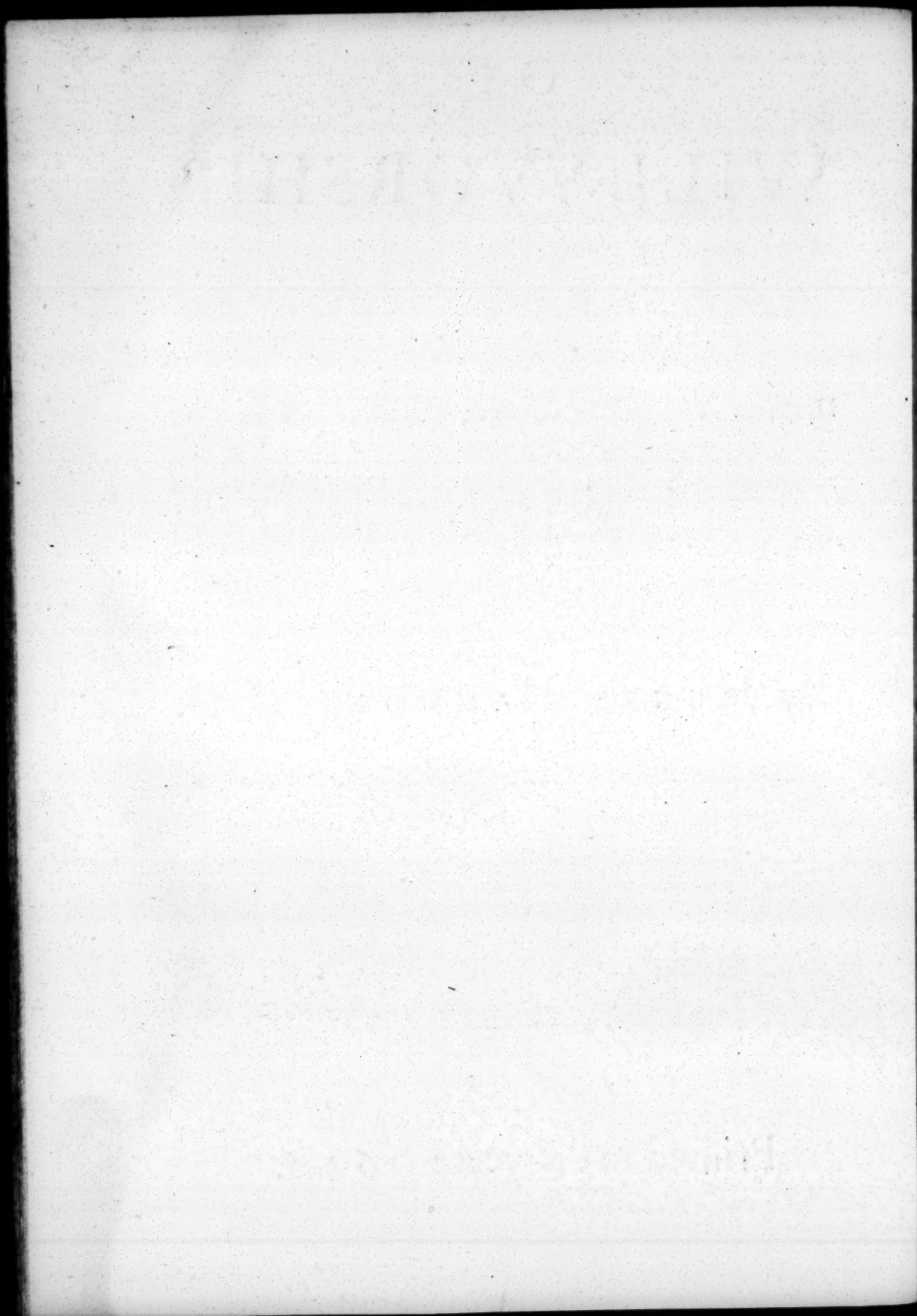
O F
WILL-VVORSHIP.

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By HENRY HAMMOND D.D.

L O N D O N,

Printed in the yeere 1646.





OF WILL-WORSHIP.



He word ἐβελοθεσηκεία, or *Will-worship*, hath for some time had the ill fortune to passe under an ill notion, and bee taken for somewhat reprobable in a Christian: how justly, I shall briefly enquire. Sect. 1.

That this word is not used in the Greek Translatours of the old Testament, or the Apocryphall Authours, (no not so much as θεσηκεία, of which it is compounded, but once or twice in the Book of *Wisdom*) will be acknowledged by any which shall make enquiry: and therefore it cannot be expected, it should receive any light from thence. And in the new Testament, it is an ἀπαξ λεγόμενον, but once used, *Col. 2. 23.* and for other Authours it may suffice to have observed, that it is not used by any, but those who (in all probability) have it from this place of Saint *Paul*. And so the result of this enquiry will be, how it is used, and what it signifieth in this one place: which must be done by examining the context. Sect. 2.

The Apostles discourse in that place of δόγματα, or *doctrines of men*, teaching some things to be forbidden by God, that God forbiddeth not; where yet you must observe, he doth not speak of commands, but doctrines; *i. e.* not of the prohibition of the Magistrate expressed by any act of positive humane Law (which in indifferent things is permitted to him to interpose, and being so interposed, by vertue of the Apostles precept for obedience will have the power of obliging;) but of false teachers imposing them upon their brethren, as Gods commands, when they are not; this is called *Dogmatizing* in this place. *v. 20.* (and *teaching for doctrines the traditions of men*, *Mat. 15. 9.* which if the Magistrate should do, he should thereby incur the censure of a false teacher also) *i. e.* (as it is cleare by the former part of the Chapter, and particularly, Sect. 3.

cularly, *v. 16.*) urging some abolish't Ceremonies as still in force by divine precept, which whosoever doth, he tels them, *Gal. 5. 2. That Christ shall profit them nothing*: upon this ground, that *Christ* comming as the substance typified by those legall Institutions, did consequently set a period to the obligingnesse of those Institutions; which, if it should be still urged, would be *interpretative* the denying of Christ, and so most justly the forfeiting those benefits, which are to be expected from him; & therefore though *St. Paul* might lawfully (and did) circumcise *Timothy*, yet the urging of Circumcision, (or any such Judaicall rite, which Christ meant to abrogate) for a Doctrine, or teaching that it was then necessary for Christians, was in this opinion, the denying of Christ: in like manner, as the teaching the abrogation of any of the morall Commandements, meant by *the Law and the Prophets*, *Mat. 5. 17.* which Christ meant not to abrogate by his comming, is on the other side censured as a most unchristian thing, *v. 19.* and a kind of denying of Christ also.

Sect. 4.

This will by the way explaine that difference (convenient to be premised) betwixt making of positive humane Lawes in indifferent things (which the frequent commands of *obeying Magistrates* presuppose to be Lawfull; for if there were no legality in the giving of such commands, the obedience to them being given could not be imposed on Conscience, as it is, *Rom. 13. 5.* And if the matter of the Command were before commanded by God, 'twere then no longer obedience to the law of the Magistrate, but onely to God: and for an example of this even in matters of Religion, take the example of *David*, who *1 Chron. 23. v. 24.* and *25.* numbred the Levites, or appointed them to serve and do the work of the house of the Lord from the age of twenty yeares and upward (upon a ground there specified, *v. 25.*) whereas by the command of God to *Moses*, *Num. 8. 24.* this service belong'd to the Levites, but from twenty-five yeares old and upward, till the age of fifty yeares, and then they shall cease waiting, *v. 25.*) and urging or teaching things for divine commands, which either never were commanded by God, or else are now out-dated, and the obligingnesse taken from them by Christ. The latter of these is it on which the discourse of the Apostle proceeds here, without any reflection on the former.

His

His meaning in this particular he farther expresseth, by naming Sect. 5.
some forms of these dogmatizers, *vers.* 21. [*touch not, taste not, handle not*] noting thereby those kinds of doctrine, which affirm men obliged to fasting, or abstinence from such or such meats (the word ἀπιιδαι, to touch, signifying to eat among good authors) which now 'tis by Christ made free to all men to use *sine discrimine*. Then *v.* 22. he passeth a censure on such dogmatizing and on all such out-dated, yet continued legall performances [*ἀδὲ πάντα εἰς φθορὰν*] all which are to destruction, i. e. destructive or dangerous, (not as we render it [*all which are to perish*] τῇ συν-
χρήσει, by the abuse (not as we render it [*with the using*]) The Original enforces no such sense, and the way of interpretation that is ordinarily affixt to that sense [the perishing of the meat by going out into the draught] (when the Apostle speaks not of the meat, but of the commands of abstaining) makes the sense sufficiently improbable. The full importance of the words is, that when these abstinences are thus imposed and taught, as divine obliging precepts, this is an *abuse* of them, (which were otherwise innocent things) and that abuse annext makes the very use of them dangerous or destructive: which is the sense of what the Latine Fathers, Saint *Austine*, and Saint *Ambruse* have said on this place: *sunt in interitum & eternam perditionem, si credant ea necessaria ad salutem*, They are to destruction, and eternall perdition to them that beleieve them necessary to salvation.

Having thus set a mark on them for caution, he addes a distinct Sect. 6.
specification of that which makes them so dangerous, or destructive (which in themselves were not) [*καὶ τὰ ἐντάλματα καὶ διδασκαλίας τοῦ ἀνθρώπου*, after the commandements and doctrines of men.] which words, whether they be annext to *δογματίζεσθε*, *verse* 20. (the middle words being read in a Parenthesis, as our English reads them) or whether to the immediately precedent, they do point out that wherein the danger doth consist, to wit, imposing on men humane ordinances or doctrines: i. e. those things, which though they are commanded by God, are yet by men affirmed, and pretended, and taught (though as we say, magisterially, or without prooffe) to be so commanded.

Having thus farre expressed the danger of taking up such do- Sect. 7.
ctrines upon false-Teachers imposing them, the Apostle then by

way of close (either to take off the varnish under which they are commended to mens practice, and by which it is made probable to them, that they are commanded; or else to set downe the simple nature of these things abstracted from all such accidentall abuse) addes this brieve description of the doctrines themselves, or the abstinences they teach [*Ἐτινά ὄντι λόγον μὲν ἔχοντα σοφίας, ἐν ἐδελοδρησκειᾷ, καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος, ἢ ἐν τιμῇ τινί, πρὸς πλησμονὴν τῆς σαρκὸς*] these words are variously rendred by Interpreters, as having great difficulty in them. The most simple genuine sense me thinks might be this [which things have λόγον σοφίας, *rationem sapientiae*, some true, at least appearing notion of wisdom in them (wisdom in Scripture phrase signifying piety) i. e. have either some reall matter of piety in them, (for so λόγον signifies: and this would be more cleare, if we should read ἢ τινά, disjoyned, not in one but two words, thus [*ἢ τινά ὄντιν ἔχοντα λόγον, &c.* which things have somewhat of piety in them, or being considered in some respect have piety in them;)] or, as the Fathers seeme rather to have understood it, some colour, some appeareance of piety; to wit, in voluntary worship & humility, and severity toward, or punishing of, the body: as the word ἀφειδία signifies: and the margent of our Bibles acknowledges: and not in any honour or care of the body, (for so τιμή in the new Testament by an Hebraisme signifies, that honour which is exprest in relieving of wants, *Mat. 15. 5. 1 Tim. 5. 17.*) not in administring to the body *omnia necessaria ad saturitatem carnis explendam*, as Saint Hierome hath it, all things necessarie to the filling, or stuffing, or satiating of the flesh: for so πλησμονή signifies. And I confesse I cannot sufficiently wonder what should move some learned Interpreters to explaine that word by *mediocritatem ad simplicem usum restrictam*, *A mediocrity without any excesse*, when the word in all authors signifieth satiety or fulnesse: In *Galen* 'tis used for repletion or surfeit: and in all Attick writers for something like that: which made *Robertus Stephanus* in his Greeke Concordance render it *satietas* in this place: and among the translatours of the old Testament, all the Hebrew words that are rendred by it, are of the same nature, such are רשן fatnesse, טרח *gravamen*, רבנים from רבב *multiplicare*, and especially שבע from שבע *satiatus est*, which is by them eighteene times rendred πλησμονή.

This

This last part of the verse is added, I conceive, to illustrate the former *à contrario*, and so to shew that there is somewhat of true or pretended piety in those former doctrines by their contrariety to that tending, and filling, and pampering of the flesh, which is so unlike piety or Christianity: and though the connexion of this last clause with the rest be somewhat perplexed, yet you shall find it but little more cleared by any other interpretation that will be affixt to it; and upon examination I am a little confident, that this which I have given is the most prompt, and proper, and genuine rendring of the verse, that will be met with among interpreters. Sect. 8.

Which being acknowledged, there will be no doubt or difficulty in resolving, that there is no ill character set upon ἐθελοδρησκεία, or will-worship by the Apostle in this place. And if you demand what it is that is noted by it, I answer punctually, That voluntary worship, or acts of Religion, which the Hebrewes call נְרִיבָה *the free-will offering* often mentioned in the Pentateuch, which was not required of them by any obligation of particular law, and yet was not wont to be condemned or suspected, but accounted as acceptable to God: under which head the abstinences here spoken of may not unfitly be comprehended. Sect. 9.

For the clearing of all which I shall, first, give my reasons for my first assertion, that ἐθελοδρησκεία is here used in a good creditable sense. Secondly, I shall guesse at the grounds, or occasions of the ordinary mistake of it in them that take it for a fault. And thirdly, I shall adde somewhat concerning those voluntary oblations noted by it, as they may be applicable to us Christians. Sect. 10.

A first reason of my assertion is, because *Will-worship* is here joyned with two, not only lawfull, but laudable Christian virtues: as, first, with *humility*, which being by *Calvin* interpreted in this place *Dei & hominum reverentia*, the reverence both of God and men, is without doubt a Christian virtue, (& hath nothing in this place to set an ill character upon it, what ever it may verse 18. being joyned with worship of Angels) and being so, cannot be so ill company as to defame the will-worship to which it associates, but will rather plead for it, that it is of the same making, a Christian virtue also. Secondly, 'tis joyned with punishing, or not sparing, or (as *Calvin* varies the phrase) mortifying of the Sect. 11.

body, which as an act of self-denyall cannot be unacceptable to Christ, and as a species of ἐκδίκησις, *revenge*, 2 Cor. 7. 11. will deserve to be numbred among the effects of godly sorrow.

Seet. 12.

A second reason is, because these very doctrines of abstinence, &c. are here said in respect of the will-worship, &c. discernible in them, to have λόγον σοφίας, *rationem sapientia*, somewhat of wisdom or piety in them: which [somewhat] if it be reall, according to the former interpretation of the word λόγος, it will then be parallel to that which is said upon the like occasion of σωματικὴ γυμνασία bodily exercise, 1 Tim. 4. 8. which doth belong not to the *gymnici agones*, the Olympick exercises, as some contrary to the context would wrest it, but to such kind of ἀσκήσεις, abstinence, continence, &c. mention'd v. 1. which though, when they are taught as necessary (to the defaming of marriage or meats, as ἀνόμιμα, unlawfull and to be refused, v. 4. and in the style of the Fathers, and councells, βλαβερά, καὶ βδελυκτά, *hurtfull and abominable*) are then signes of apostasie from the Faith, v. 1. yet considered in themselves as voluntary acts, are there said to be profitable, or (though in an inferiour degree being compared with piety, yet) εἰς ὀλίγον ὠφέλιμοι, *a little profitable still*, or profitable for a little. But if that interpretation of [λόγον] will not be accepted, but [*speciem*] *shew of wisdom* be required to be taken in its stead, yet will the Argument be still of validity; For can any thing be said to have so much as a *shew* of wisdom or piety in respect to *will-worship* in it, if that *will-worship* thus pretended, passe confessedly either for foolish, or impious? Can any thing be represented to me as having so much as a *shew* of piety, in respect to rage or lust discernible in it? Certainly, whosoever would make such a recommendation, must, if he speak in earnest, suppose somewhat really of piety in those passions also, or otherwise they cannot impart so much as a *shew of piety* to any thing else.

Seet. 13.

A third reason is, because the Greek Fathers in their expositions of this place, though they interpret λόγοις, only of appearance or shew, as contrary to δύναμις and ἀλήθεια, power and truth, or as Oecumenius hath it, πιθανολογίας λόγον φιλόν, a bare shew of probability, yet generally they paraphrase will-worship, and humility, & not sparing of the body by words of good favour. Thus St. Chrysostome, δοκεῖ γὰρ εὐλαβής τις εἶναι καὶ μέτεσθαι καὶ τοῦ σώματος καταφρο-
νεῖν

εἶν, ὡς ὅτις. He appears pious, and moderate, and a contemner of the body; and then all the fault is, that he is not truly what he appears: and *Theophylact* hath the same words, and *Oecumenius* comes very near *παρεινομένων ἐνλαβίαν ἐν τῇ θρησκείᾳ*, &c. pretending (i.e. having a shew of) *piety and devotion in worship*: by which 'tis cleare, what notion they had of *ἐθελοθρησκεία*, to wit, that of devotiounesse, piety, the thing which is commended (by that word) in *Simeon*, *Luk. 2. 25.* *δίκαιος καὶ ἐνλαβής*, just and devout: and *Act. 2. 5. & 8. 2.* and prescribed by *Saint Paul Heb. 12. 28.* and so sure farre enough from any ill notion; even so farre, that the interpreter of *Clemens Alex.* rendreth *ἐν ἐθελοθρησκείᾳ* in religion, in religion. P. 447.

A fourth reason, because by this way of interpreting, that very obscure place, which hath posed so many, may conveniently be understood, and this prove the importance of it. That such doctrines are destructive of Christian religion, in obtruding humane out-dated *Judaicall Constitutions* for *divine precepts*, still obliging Christians (as they that urge the necessity of circumcision, evacuate the doctrine of the Gospel, *Gal. 5. 2.*) and yet in some respects have piety in them, at least a shew of it, to wit, in *Will-worship*, *Humility*, &c. Sect. 14.

A fifth, because that which *Hesychius* saith of this word, is very agreeable to this interpretation, for he renders *ἐθελοθρησκεία* by *ἐθελουσίβεια*, voluntary worship or piety (as *ἐθελουσιῶν* a word used, *Ecc. 19. 27.* is saith he, *ἐθελόντως κωφύων, ἐθελουσιῶν, ἐκὼν πορεύμενος*) the very notion of the *קריב* I told you of, so ordinarily rendred by the *LXXII.* *ἐκίσια*, voluntary gifts, or offerings, or performances. Sect. 15.

A sixth, because reason it self assures us, that those things which are done in the service of God, are not therefore ill because they are spontaneous, (the voluntariness of an action is not able to defame it, if there be no *ἀναιμία*, no irregularity imputable to the action it selfe, abstracted from the voluntariness; there being no universal negative command in the Scripture, especially the New Testament, prohibiting all things and degrees of things, besides what are in particular commanded) but on the other side, when in the service of God, a man out of a pious affection (of love and gratitude inciting to do things acceptable to God: as well as of feare deterring from all that is prohibited) shall (in conformity Sect. 16.

Agellius Noft.
Ath. l. 4. c. 9.

to God's generall commands, and the doctrine of the Gospell) do any thing else, beside what God hath commanded by any particular precept, this action of his, is to be accounted so much more commendable and acceptable to God, piety being one of those vertues *quarum tanta sunt amplitudines, ut quantò auctiores sunt, tantò sint etiam laudatiores*: Which have such width of compasse, that the larger they are, they are also so much more commendable; and withall the more voluntary and spontaneous, the more acceptable. To which that of the sonne of Syrach is agreeable, Eccl. 43. 30. *When you glorifie the Lord, exalt him as much as you can, for even he yet will far exceed; and when you exalt him, put forth all your strength, for you can never goe farre enough, i. e. how farre soever you exceed the particular command, you are yet within the compasse of the generall, and in respect of that can never be thought to have done enough, though the particular act or the degree of it, be somewhat that you are not particularly obliged to.*

Sect. 17.

Having thus vindicated this word from the abuse and reproach laid on it, it follows in the second place that I point at the *ἀτιον τῆς ἰδδης* that which seemes to have caused or occasioned this abuse, and that I conceive to be some one or more of these foure things.

Sect. 18.

ad Gal. c. 3.
s. 9. p. 171

Sic. & qu. 10.
ad Algas. t. 3.
p. 171.

In Alex.

1. That the vulgar Latine translation renders *ἑτελοθησκεία* *superstitio*, from whence I conceive it is that Master Calvin hath taken confidence to say, that *Superstitio Græcis dicitur ἑτελοθησκεία*, and Saint Jerome agreeable to that translation, (which in this was most probably his) *Infelices Judæi quantà superstitione vivant inter nationes, dicentes, Ne tetigeris, ne gustaveris, &c.* Whereas the truth is, *δαισιδαμονία* is the Greek for Superstition, and *ἑτελοθησκεία* signifies it no more, then *θησκεία* doth, which although it be by Etymologists deduced from *θερά*, and so appropriated to some customes of the Thracians, and abusively belongs to *κατακόρυς καὶ ἀνέργος ἱερουργίας*, superfluous and curious worships, as Plutarch hath it, yet in simplicity of speech signifies worship, and in holy writ is used in this good sense. Acts 26. 5. *ἡ α. 1. 17.* (and never otherwise but when the adjuncts alter it) and from thence the compound *ἑτελοθησκεία*, voluntary or spontaneous worship.

Sect. 19.

2. That among the Jewes in the time of the *θεοκρατεία*, or God's immediate presiding among them, all was to be done according to the

the paterne (*in monte*) in the mount ; so some men have resolv'd themselves and laboured to perswade others, though without any New Testament evidence, (Christ having no farther interposed in this matter, nor the Apostles, then that all be done decently and ordinately, and that obedience be paid to the higher powers in those things, wherein the law of nature, and the Gospell hath neither commanded, nor prohibited) that no rite, no circumstance, no degree of worship may be used in the Christian Church, but what hath Christs example or particular precept to authorize it ; which assertion being so irrationall and prooffesse, and yet so resolute not to yeeld, hath been faine to catch at any thing to sustaine it, which can come within its reach, and in destitution of other auxiliaries, hath fastened on this (though but sound of) word, and taken advantage by the obscurity of this one text to impose upon easie readers this falsity, that what ever is not commanded by Christ by his particular precept, or justified by his example, is censurable under the title of Will-worship, though otherwise in respect of the matter of it, it would not be censurable. Which conclusion when we consider what small ground it hath in that obscure text thus explained, we shall have little temptation to resolve on, as a foundation to superstruct any other doctrines upon, (which we must not do but upon plaine undoubted texts) or to conclude those actions *criminous*, because *voluntary*, which we may rather most justly conclude justifiable, because not prohibited ; and not only so, but also acceptable to God if agreeable to his general commands, & the doctrine of the Gospell, and the more acceptable for the voluntarinesse, as being in that parrallel to those oblations which are pronounced most acceptable. A passage I have lately observed, which though it be not of any great authority, yet appearing at the first sight distinctly contrary to my present affirmation, I have thought not impertinent here to take into consideration. It is in *Photius's* *ἐκλογαὶ* out of *Philostorgius* set out very lately by *Jacobus Gotofredus* in Greek and Latine. The words in Latine (which is the language which those who are most subject to be abused in this matter will be most likely to read him in) are these. *Theophilus ad Indiam profectus est, multaque quae apud eos haud rite fiebant, emendavit ; nam & sedentes audiebant lectiones Evangelicas, & alia quadam faciebant*

Histor. Eccl. l. 3. 5.

bant quæ lex divina non præcipit. Which words by affirming [that 'twas a fault, to be mended in them, to doe some thing which the divine law commands not] seeme to conclude against all voluntary worship uncommanded by the word of God, as absolutely unlawfull; how justly, you shall now discern. To which purpose you must first observe the words in the Greek, which in *Gotofreds* copy runne thus, καὶ ἄλλα τινὰ ὧν μὴ θεῖος θεσμός ἐπιτάττει, διεστέλλοντο, but in the manuscript in the publick Library, have ἐπετρέτει in stead of ἐπιτάττει; this undoubtedly is the truer reading, and the meaning of the word is, to admit, permit, or to use, *invalescere, vel obtinere*, to prevaile or obtaine for the usage of any thing. To which if you add that θεῖος θεσμός signifies not the law or word of God, but the sacred Canons or customes of the Church (which beside other arguments is cleare by *Nicephorus* his repeating those same words (out of *Photius*, for 'tis cleare by other evidences that *Nicephorus* made use of *Photius's Eclogæ*, and not of the entire copy of *Philostorgius*) onely with this change of ἐκκλησιαστικὸς for θεῖος, as *Gotofred* in his notes acknowledges) the product will then be only this, that the thing which in those *Indians* was amisse, and reformed by *Theophilus*, was the sitting at the reading of the Gospell, and doing some other things which the Ecclesiasticall or sacred Canons did not allow of, or use, for which they were not in force; and so the place will yeeld us an authority from the antient Canons for standing at the reading of the Gospell, but offer us nothing which we shall need to quarrell with. He that is not satisfied with this account which I have given him of this place, I shall desire, will consider whether it be probable that the sitting at the reading of the Gospell should goe for a fault, only because the Scriptures commands it not. This I am confident will not be affirmed by the adversaries of my present assertions, who for the most part choose to sit at the reading of the Gospell, upon this very ground, because standing at that time is not commanded in the Scripture. The case I conceive so cleare that I shall not farther enlarge upon it.

Señ. 20.

A third ground or occasion of this abuse of the word I suppose to be the affinity of the 18. verse of that chapter to the *Col.* [Let no man deceive you in a voluntary humility, &c.] to this now in hand. For I am perswaded many men have not observed the great

great distance between them, and for want of doing so, have thought ἐθελοθρησκεία here subject to all the same charges which the worship of Angels is there guilty of, and so particularly of that crime of Superstition, which the worshippers of Angels cannot be freed from; especially seeing that they, like the Dogmatizers here, did teach that worship to be the will of God, and that God was honoured in the worship of those Officers of his; the error which, as *Maimonides* observed, hath brought the greatest part of Idolatry first into the world, *existimando hanc varietatem esse Dei voluntatem*, when men conceived and taught that these vain Idolatrous or superstitious worships were the will and pleasure of God.

De idolol. c. 1.

For the clearing of this matter, and rectifying the mistake, I shall not doubt to affirm, that the prohibition in the 18. verse (though in some translations it seems to belong to this matter of Will-worship, and consequently to set an ill character upon it, and although *Clemens Alexandrinus* compound both these verses together, reading thus, μηδεὶς ὑμᾶς καταβραβεύετω ἐν ἐθελοθρησκείᾳ ταπεινοφροσύνης καὶ ἀφειδία σώματος, yet) will be found not at all to belong to it, if the Greek text in that chapter be consulted with, and the Hebraisme in θέλων be taken notice of.

Seft. 21.

Strom. l. 3. p. 447.

To which end you may observe these two things, 1. That the words are not in the original ἐν ἐθελοταπεινοφροσύνῃ, καὶ ἐθελοθρησκείᾳ, but θέλων ἐν ταπεινοφροσύνῃ, καὶ θρησκείᾳ. Now the word θέλων hath in the Septuagints translation of the old Bible, (and by proportion may have also here) a sense which Atticall writers have not taken notice of, and it will by Analogy be fittest rendred thus [pleasing himself, or delighting in humility and worshipping of Angels;] (or as Saint *Hierome* explains it, *Superbus ficta humilitate*, proud of a feigned humility) as 1 Sam. 18. 22. The Septuagint read θέλει ἐν σὺν ὁ βασιλεὺς, which the English out of the Hebrew render [The King delighteth in thee,] and so 2 Sam. 15. 26. and very often in other places, upon this ground or Originall that the Hebrew signifies both *acquievit*, and *vult*, to delight in, and to will; and so in the old Testament is rendred promiscuously, εὐδοκέω *I am well pleased*, and θέλω *I will*, and one sometimes used when the other would be more proper, (which custome is not unusuall in the new Testament, for thus you shall

Seft. 22.

ΣΕΠ

finde it, *Mat.* 27. 43. ῥυπάσθω αὐτὸν εἰ θέλει αὐτόν, which though we there render, (*Let him deliver him if he will have him*, inserting the word [have] and by that indeed somewhat changing the sense) yet, *Psal.* 22. 8. (whence 'tis apparent the words are taken, and where the Septuagints render ὤψα by θέλει) we render it, *let him deliver him, if he delight in him.*

Sect. 23.

ἀνάξιον λόγον
τις μεγαλειό-
τητι τοῦ μοι-
γεῖν τὸ πρε-
σβεύειν ἡμᾶς πρὸς
πατρί, ὃ μὲν
ἡ χρις ἂν θρα-
πίνω σιμμε-
τητα. εὐλογώ-
τερον ἢ εἶναι λέ-
γειν, ὅτι, οἱ ἄγ-
γελοι ὡς ἐργα-
σαν τῇ ἡμετέρᾳ
προσπαγῶν, ἐκ
τάτου ἢ εἰσῆγον
τὴν ἀγγέλων
θεοσκειαν, καὶ ἐ-
πὶ τὸν τὸ ἀφε-
λεσίους τούτοις
προσέχειν, ὡς
σεσωκίσι ἡμᾶς.
Theophil. in
Col. cap. 2.

Sect. 24.

פרש

Sect. 25.

But besides, as this *delight or will* in this 18. verse is fasten'd on an unlawfull thing, to wit, *worshipping of Angels* (a thing not only not prescribed, but prohibited by God) and includes such an impious kinde of mistaken humility that takes in others either as mediators to God, or as to be adored beside him, (as the *Angelici* in the Christian Church, and the *Esseni* among the Jews did) so and in this sense this worship (if you would from hence style it *Will-worship*, or what you please) shall be without any difficulty acknowledged by me to be an unlawfull thing, as being the willing of that which God forbids; which though it be readily granted, yet it will remain true neverthelesse, that *voluntary worship*, where the matter is perfectly *lawfull*, not forbidden, nay *approved* by a *generall* (though not commanded by any particular) *precept*, is far enough from having any tincture of evill in it. But this would deserve a larger discourse by way of Comment on that verse. In the mean while, this may serve to shew how groundlesse the mistake is that ariseth from hence.

The 4. and last occasion of this mistake which I shall observe, is the use of a word in *Epiphanius* (which I perceive to be taken notice of by learned men) ἐθελοπείρασθαι θεοσκειᾶ, which being attributed to the *Pharisees* there, (who, saith he, were so called for that reason, the word *Pharisee* comming from an Hebrew primitive, which signifies *separation* or *discrimination*, and so denoting some performances in them, wherein they *exceeded* other *Jews*) may perhaps seem to be taken in an ill notion.

To which I answer, First, that if ἐθελοπείρασθαι θεοσκειᾶ, were a denotation of some ill, it would not yet necessarily prejudice ἐθελοθρησκεία which we speak of; because the πλεονάζον added in that word, noting *abundance* or *superfluity* (which perhaps may referre either to some unlawfull, or at least vain luxuriant matter, taken into that worship; as for example, either prohibited *objects*, or noxious,

noxious, at least burthenous in the number, or in the quality ridiculous *ceremonies*) might turn that into evill which the *voluntarinesse* or *uncommandednesse* of them were not able to do.

But then, Secondly, I cannot acknowledge, that that word is by *Epiphanius* there taken in an ill sense: all that the context enforces, is but this, that that is the meaning or interpretation of their name; and sure it is not necessary, that because the *Pharisees* were evill men, or had some great faults, therefore their name signified some ill thing, for sure if their name was assumed by their own choice, they would not be such ill carvers to themselves, (I am sure other *Hereticks* were not, as the *Novatians* called themselves καθαροί, *pure*, and the *Montanists*, οἱ πνευματικοί, *the spirituall*, &c.) and that it was imposed on them by other men 'tis not affirmed: and besides I remember that some other ancient writers interpret that name by ἀπεριστέτοι τῷ θεῷ *separate or set apart to God*, and no man will think there is any hurt in that, save onely the vanity of usurping that title, and inclosing it from all others.

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Chrysostome.
Oecumenius.
&c.

The truth is, that was the main crime that defamed the *Pharisees*, their censorious proud despising of other men, whom they thought not so godly as themselves; and therefore I remember 'tis Saint *Chrysostome's* advice, that when the *Pharisee* and the *Publican* are compared by *Christ*, and the *Publican* preferred, we should be carefull, not to prefer the *Publicans sins* before the *Pharisees good qualities*, before his *fasting*, and *tithing*, &c. but only the *Publicans humility* before the *Pharisees pride*, the *Publicans judging himself*, before the *Pharisees fastidious contemning of others*. For the *Pharisees exactnesse* in those particulars neglected by others, or not observed in that height, is so far from being reprehended in the scripture, that 1. 'tis distinctly said, that the εἰς or oportuit [*these things ought yee to have done*] belonged (to the doing of those other things omitted by them, *judgement, mercy, and faith*, and) not to the leaving those undone, which they did observe. 2. Saint *Paul* speaking not contumeliously or sarcastically, but sadly of himself, calls that Sect of the *Pharisees* by an honourable title ἀκρίβειαν αἰσίου τῆς θρησκείας, *Act. 26. a way of the greatest strictnesse in religion*. Which though it excuses not the *Pharisees* other faults, yet it is far from being

Sect. 27.

it self any ill character, or leaving any blemish upon their voluntary religious performances, wherein their superlative strictnesse consisted.

Sect. 28.

To these I shall adde a third answer, which the learned criticall writers concerning the Sects amongst the Jews will authorize, that the originall of these Pharisees was from the חסידים or *Hafidei*, who were so called for their excessse of piety and charity, their voluntary performances above what the law required of them. These are mentioned, 1 *Mac.* 2. 42. and defined to be ἐκαστοὶ ζόμενοι τῷ νόμῳ, we render it voluntarily devoted to the law, but the phrase signifies those that in their obedience performed voluntarily some things which the law required not, and so differed from the *Karaim* or *Karai* who did that only which was commanded by law. Of both which compared together 'tis the learned and the Protestant *Scaligers* observation, *Elench. Tribares. cap.* 22. that as no man is required to do more then is commanded him, (and so the *Karaim* are justified) so no man is to be quarrell'd with for doing better, when he is bound to doe well; or for performing much when a mediocrity is required of him, and so the *Hafidei* justified also, and with them the ἐθεισθησκεία we speak of. But when that ἐκαστοσμός (saith he) became ἀνάγκη, when those voluntary free-wil-offerings began to be formed into precepts, and entred into books, then from *Hafidim* or pious men, they became dogmatizers, laid obligation upon all to doe as they did, and then being not obeyed in their severe prescriptions, discriminated themselves from all others, as the only obedient servants of God, and so called themselves פרושי Pharisees, divided not only from the rest of the prophane world, which did not as they did, but from the very *Hafidim* themselves, who performed as much as they, but thought not themselves obliged by law to doe so. Which being the notion of the Pharisees, may by *Epiphanius* be exprest and censured by the word ἐθεισθησκεισθησκεία, as they that in *Coloss.* 2. offended not in the will-worship, did yet in the dogmatizing, and so the *Hafidei* wee may justifie, though not the Pharisees, the ἐθεισθησκεία though not the ἐθεισθησκεισθησκεία. All this I thought not amisse to add *ex abundanti*, more then the necessity of the present disquisition required of me,

me, that I might have my נדבה or *voluntary oblation* to present to the Reader also.

Now for the third and last thing proposed, concerning those *voluntary oblations* under the law, it will be worth observing; first, that they were a part of the worship and service of God when they were performed, and therefore avowed by those *Generall precepts* which respect that worship of his; secondly, that they were not commanded particularly by any *particular* command of God's in the law, but were left to every mans liberty (except it were in case of vow, which yet it was free to him not to make,) and so were *Spontaneous*, not necessary; and thirdly, that *Lev. 22.* there is a law, by which he that offers them is forbid to offer them *maimed or blemisht*, *v. 20.* from all which together it appears, that they were *voluntary*, and yet allowed by God and accepted. And then I cannot see why there may not be somewhat in Christianity of the same constitution also, *voluntary* and not *particularly* imposed, and yet allowed by (and acceptable to) God; Nor why he that doth any such thing, may not be called ἐθελοθρησκός, and the oblation or action it self ἐθελοθρησκεία. Under which head or title I should place whatsoever may by the doctrine of the Gospel appear to be *acceptable to Christ*; and yet is not *commanded* by any particular command; or which is commanded for the *act*, but not for the *specification* of it to time, or place, or degree, &c.

Of which kind there be many particulars incident, both in the worship of God, and in actions of common life, if it were reasonable to insert them here. I shall onely mention one or two *ways deus*. God commanded not *David* to build him a Temple, nor to make tender of that service, as will appear, *2 Sam. 7. 5.* &c. Nay professes himself content to live in tents and tabernacles. And yet *David's* intention to build a Temple for God, that magnificent design of his, though never so much exceeding God's command, is very acceptable to God, as appears by *Nathans* message to him in that place, and *Solomons* comment upon it, *1 Kings 8. 18.* Thou didst well that it was in thine heart. In like manner Saint *Paul* might have received hire for his labour from the *Corinthians*, but would not; he made the Gospel chargelesse to them, and counts and calls this *matter of boasting*,

sting, 2 Cor. 11. 9, 10. This was a נדבה in that Apostle towards his *Corinthians*.

Sect. 31.

So again he might have abstained from going up to *Jerusalem*, Acts 21. a Prophet told him that *bonds expected him* there, if he went, v. 11. and in that case to fly was justifiable by Mat. 10, 23. yet Paul would needs goe up, v. 13. that was his נדבה again.

Sect. 32.

Thus works of mercy or Almes-giving are commanded by God; liberality and largenesse of hand and heart commended and promised a liberall reward, 2 Cor. 9. 6. *Laying by us weekly in store*, as God hath prospered us, is by Saint Paul appointed, 1 Cor. 16. 2. But then for the *quotum*, how much every rich man should set apart for this purpose out of his yearly revenue, what proportion of the whole, whether a thirtieth, twentieth, or tenth part, is not at all particularly defined. Or supposing that one of these proportions were defined, namely the thirtieth part every year, (equivalent to the tenth every third year, which among the Jews was designed for the *שטריס דאגדו, תשח-דאגדו*, the second or poor mans tithing) yet if I acknowledging this my duty, should yet resolve to exceed this proportion, and set aside a twentieth, or tenth, or fifth part of my estate, this must be acknowledged more then what I am particularly obliged to; and then so much of it as is more, will be my נדבה or free-will-offering, that now I speak of. Just as among the Jews, that proportion which they were by Law obliged to, was called their צדקה, *their righteousness*, which he that performed, satisfied the obligation of the Law in that behalf; and that which exceeded הטובה יתרון *abundance or excellency of goodnesse*, or mercy, or piety.

Sect. 33.

In like manner prayer is a Christian duty, part of divine worship; Orall prayer a part of that, and that in the Closet as well as the Congregation.

In the performance of this duly qualified, there is no doubt, but the adjoining of bodily worship, whether of the eye, or hand, or knee, is not only lawfull, but acceptable in the sight of God, yet these not commanded particularly by any particular command of Christ, but onely avowed by the generall commands of glorifying God in our bodies as well as spirits, by the example

ample of approved precedents in the Scripture, &c. Or if any shall conceive these to be under any particular command, then in stead of disputing against him, I shall suppose it, and proceed, and instance in prostration as a lowlier and humbler act of bodily worship then kneeling is, and this not affirmed to be particularly commanded, and so voluntary, yet sure acceptable to God, if it flow from that vehement zeale of spirit and dimission of mind, in confession and sense of sinne, that I shall hope it doth, and be not polluted by any appendant vanity, or corruption, more then kneeling might be supposed to be, and then this is a נדבה againe, a free-will-offering of the same kind also.

So againe prayer is a duty commanded, & for the frequency of using it *incessant continuall prayer*, i.e. say the learned in proportion to the *continuall or daily sacrifices* among the Jewes, praier morning and evening every day, (or as the word used by St. Paul, 1 Th. 5. 17. [ἀδιαλείπτως] is used by the Author of the 1 Book of Mac. cap. 12. 11. ἐν παντὶ καὶ ἡμεῖς ἀδιαλείπτως, *we remember then that every season incessantly*, (i. e. as the rest of the verse explains it) *both in our feasts and other convenient daies, in the sacrifices, and in our prayers, &c.* Not omitting the daily constant times of prayer and sacrifice.) To these two David and Daniel added a third time, and a Christian now may surely do wel to improve it in publicke and in private to six or seven times a day; which number though countenanced by Davids resolution of [seven times a day will I praise thee;] yet being not prescribed by Christ will be his נדבה free-will-offering againe. The matter of it commanded, to wit, praier, but not the frequent reiterating of it daily. For if it shall be pretended that the precept of praying *incessantly* doth particularly designe this frequency, I shall answer that the [incessant] so interpreted, doth either require an interrupted continued praier, in that sense that as Paul in preaching continued his speech till midnight, Acts 20. 7. (which to affirme is the heresy of the Eucbite, and that which the objector cannot in earnest think himself obliged to; For then ever to give over or intermit, or do any thing else, must be acknowledged a sinne) or else denotes particularly that definite number of seven times, which if it shall be affirmed, will first be profoesse, and denied as reasonably as demanded: and then secondly, shall add one time more to my supposition,

Sect. 34.

position, (and yet so as not to neglect the other duties of my calling) and that will be the נדבך I speake of.

Sect. 35.

If to all or any of these instances it be excepted or opposed that these may be supposed in Saint Paul, &c. to be incitations and motions of the Spirit, disobedience to (and resisting of) which would have been a sinne; I answer, first, that every such freewill-offering is not a particular incitation or motion of the Spirit, such as was observable in the Prophets of old, or indeed any farther then that signifies an act of a soule first renewed, then assisted by the Spirit of God. That spirit is a soul to the soul, and is to that as the soule to the body; the body having a soul, and animated by it, moves and workes by that principle, and so the soul animated and strengthen'd by Christ and his spirit, *ἔχει πάντα*, is able to doe all things, and actually doth them by the same strength.

Sect. 36.

Not to enter any deeper into that question, then to this present matter is necessary, that which I meane will be best understood by noting the difference between the grace of sanctification and the spirit of prophecy so vulgarly known; and I desire it may be extended no farther then one example of David will explaine and justify, set down by way of narration, 2 Sam. 7. but repeated more clearely to our purpose, 1 Kin. 8. 17. 18. *It was (saith Solomon) in the heart of David my father to build an house for the name of the Lord God of Israel, and the Lord said unto David my father, Whereas it was in thy heart to build an house unto my name, thou didst well that it was in thine heart; Neverthelesse thou shalt not build the house.* On occasion of this passage I shall aske; was this which was in Davids heart, by the incitation of God in the sense that the objector understands incitation, or was it not? If it was, then God incited him to doe somewhat which God had determined he should not doe; as it's plaine by the last words, *Neverthelesse thou shalt not build.* 1. I shall in charity hope the Reader will not affirme this, that God incites, or inwardly moves to that which he will not have done; therefore the second must be resolved on, that he did not incite; and yet the thing which was in Davids heart pleased the Lord, [*Thou didst well that it was in thine heart*] and thence it followes that what is in good mens hearts, what they resolve and doe, may be without this incitation of Gods, and yet be acceptable to him, which is the summe

summe of the first part of my answer.

But then 2. I answer, that if it be still called an incitation of God, yet having exprest what a kind of incitation it must be, the non-obedience to it will not be a sin; for to make it so, it will be required, 1. That it be exprest to come from God. And 2. That it comes from him *sub ratione precepti*, under the notion of a precept; whereas this incitation being supposed to be an inarticulate silent motion, not revealed in Scripture, or by voice from Heaven, or as the Prophets were, (*φερεμνοι*, moved or carried by the Holy Ghost, 2 Pet. 2. 21.) or by any other extraordinary way, so as to be clearly intelligible or discernible, whether it be from God or no, much lesse that it is a precept of Gods, it cannot be thus obliging as a precept would be, to which obedience is so due, that non-obedience would be sin. Sect. 37.

In brief, this voluntary oblation, as every good gift or Christian action, I shall acknowledge to descend from above, from the father of lights; and thereupon David put it into his Thanksgiving or Magnificat, 1 Chron. 29. 14. (blessing God that the people offered so willingly.) But this will not conclude the particular, to which he or they were thus enabled and thus moved or inclined by God to be lesse, but rather more voluntary, the action being the action of the man, thus willingly doing what he is by God enabled and moved by the Spirit, (God working in him both to will and to doe, the first by his renewing, the second by his assisting grace) and voluntary working or operating upon that strength and motion, and then all that this infers is the obligation to gratitude, to humility, and not *boasting* in them that have thus received, but not any kind of obligation to that particular action, for that must suppose a particular command. Sect. 38.

And there is great difference between these two, the precept, and the grace. 1. In that the precept belongs (because given) to all, the grace to none but him that hath it, (and not obliging him neither, unlesse the matter of it be *sub precepto* already, i. e. unlesse the thing to which he is thus moved by the Spirit of God, he were otherwise obliged to by some other command. (For in that case it is that Saint Stephens reproof hath place, Act. 7. 57. [Ye doe always resist the holy Ghost,] which in the case in hand we suppose him not to be.) 2. Because it is the design of a precept

precept to lay an obligation, and that *sub periculo animæ*, if it be not obeyed; but of grace not so; but only to strengthen and incline, which he that makes use of as he should, is promised a reward for so doing, *more grace* here, (according to the parable of the talents concluded with *Habenti dabitur*) & a richer crown or reward hereafter; And upon not using of it, threatned particularly with the withdrawing of the grace before given. *Take from him the pound, &c. Luke 19. 24.* and whereas in *S^t Matthew* 'tis added [*take him and cast him into utter darknesse,*] 'tis clear by *Saint Luke* that there was a precept of *occupying*, v. 13. to the neglect of which this punishment was apportioned. 2. I shall acknowledge, that the bringing God no return of all his grace, is a great and damning sin. But then, 3. that comes not home to prove it a sin, to omit the doing of any one particular, in that degree which God's grace enables me to doe, there being no obligation in this matter *ad semper*, or *ad gradum*, to doe it always, or to doe it in such a degree; though *ad speciem* (or that the thing be done) there be. For in the parable of the talents, though the bringing in no increase at all be punished, yet the bringing in increase in a lower degree is accepted, and rewarded according to its proportion; he that *had of his pound made five pounds, Luke 19. 18.* is rewarded with *five Cities*, as well as he that *had gained ten pounds* is rewarded with ten.

Sect. 40.

If again it be objected, that, all concomitant circumstances considered, nothing remains free and voluntary, and that affirmation proved by this, because in this case prudence added to other Christian rules of piety, mercifulnesse, &c. will require us to doe that which is fittest to be done.

Sect. 41.

To this I answer: 1. That every man is not bound under pain of sin to be prudent, or pious, or mercifull in such a degree; there is a great latitude in prudence, and in piety, and in mercifulnesse. I may give so much, as will denominate me mercifull, and pray so often as to denominate me pious, and yet be capable of growing in each of these graces; nay I may in prudence give so much to such a man, and yet this not so consist in an indivisible point, but that if I had given lesse, or given more, it might have been prudent too.

Sect. 42.

It is, I confesse, possible to offend against prudence in too prodigall.

prodigall a giving, as in too parsimonious against piety, and then I shall not justify that imprudence any more, then excuse that unmercifulnesse, I desire my voluntary oblations may be free from both, but then still the possibility and danger of such faults in the extreame proves not either the unlawfulness or necessity of any other degree which is within those extreame, but still allows a latitude within which one may be more or lesse mercifull, and yet *mercifull* still, yea and *prudent* too. 2. Though prudentiall considerations doe always help to direct us, yet doe they not always command or lay obligations upon us, and therefore are still compatible with voluntary oblations.

For if it be affirmed from prudentiall considerations, that a man (knowing the greatest perfection, to be most gloriously rewarded, and that reward farre above all other designs, that to the neglecting of that he may fasten upon) ought therefore, and is bound to aspire to perfection, and not to content himself with any thing but the best. To this I answer, that this whole reasoning is false. Sect. 43.

For 1. although *prudence* would advise one to this, yet doth it not lay any command which hath power of obliging so, as not to obey will be presently sinfull; for if any such command be supposed, it ceases to be prudentiall, and becomes necessary, and mean while by being onely prudentiall, appears to be under no such command.

2. Though 'tis *prudent* to use those means which may advance us highest in glory, and though perfection will do that, yet 'twill not be always *prudence* to undertake the way of perfection, because that being an high steep, may be also a dangerous way, every man cannot receive it, saith the Apostle; and for him that cannot overcome the difficulties to resolve upon the course, may perhaps be precipitious, and even the precept of God may interpose sometimes, and trash us, and make it unlawfull for us to aspire to the most perfect estate; as if the discharge of a duty of our calling should await us on one side, & an opportunity of Martyrdome on tother side, then in that case obedience will be better then that richest sacrifice; and as *Cyprian*, though most passionately desirous of Martyrdome, yet on such an occasion avoided it, when he was near it, and (as *Diaconus* saith of him, Sect. 44.

him,) *maluit preceptis Dei obedire, quam vel sic coronari*, he prefer'd the conscience of his duty before the glory of such a crown, so may it be resolv'd the Christians duty sometimes not to aspire to *some perfection*.

Sect. 46.

But then, 3. the perfection that we are by Christ commanded to aspire to, is capable of degrees; for if you compare *Mat. 5. 48.* where that precept is given [*Be ye perfect, as your Father in heaven is perfect*] with *Luke 6. 36.* where the same passage is recited, or if you consult the context in either place, you will finde that *perfection* to signifie mercifulnesse, and so *Mat. 19. 21.* [*If thou wilt be perfect, sell all, and give to the poor*] which is another argument that that is the meaning of *perfection*, and then the same degrees that are in mercifulnesse, will be in perfection also. Or if you will not admit of that sense, yet if it be any perfection acquirable in this life, 'twill be capable of degrees and and growth also; or if it be not here acquirable, 'tis certainly not under Evangelicall precept now, that *light, i. e.* supportable burthen, that rode of *not grievous, i. e.* possible commands, which he and his grace brought into the world.

Sect. 47.

As for that ordinary saying that seems so plausible, that every one is bound to doe that which is best, it is most discernibly false; (and that which a world of falties are built on) which to prove I shall need no farther testimony, then that of the Apostle *1 Cor. 7. 28.* (*He that giveth in marriage doth well, and hee that giveth not, doth better*) nor argument then this, that the best being a *superlative* supposes the *positive* to be good; whereas if all were bound to doe that which is *best*, that which were *onely good*, were *evill*, for so is that whatever it is, which comes short of what we are bound to.

Sect. 48.

Once more, if it be objected that whatever is thus performed, is commanded by those large inclusive words [*Thou shalt love the Lord thy God, with all thy heart, with all thy soul, &c.*] nothing being of such latitude, as that the [*with all*] should not contain it.

Sect. 49.

I answer, that that phrase denoteth two things onely; first, *sincerity* of this love of God, as opposed to *partiall divided love*, or service; secondly, the loving him above all other things, and not admitting any thing into competition with him, not loving any thing else in such a degree; and in neither of these respects

exclu- 

excluding all other things from a subordinate place in our love ; which being supposed, 'twill be easie to discern that this sincere love of God above all, is capable of degrees, and that it is very possible for two men *to love God with all their hearts, i.e. sincerely* and above all other things, and so both to obey that precept, and yet one to love him in a more intense degree, then the other doth. (Which may be observed amongst the Angels themselves, the *Seraphin* being so called, because they are more ardent in Zeale, then other Angels.) Nay for the same person constantly to love God above all, and yet to have higher expressions of that love at one time then another. Thus we read of Christ himselfe, *Link. 22.24.* (who we know did never faile in performing what was mans duty, in prayer, or any thing else. Yet) that he at that time prayed more earnestly; which is a demonstrative evidence, that the lower degree is not necessarily sinfull, when the higher is acceptable to God. Which when it is granted, there is no doubt, but these free-wil-offerings will be reconcileable with that command, and he that loves God with all his heart may have some possibility of loving God better then yet he doth, and so some roome left for a voluntary oblation.

I desire to foresee the worst that is imaginable, and therefore though in conscience very guiltlesse, and free from having any favourable thoughts of the doctrine of supererogation among the *Romanists*, shall yet conceive it possible for some body to be so unwary as to add that objection to the former, that this may tend to the asserting of that doctrine, that if it be acknowledged possible for a Christian to doe more then he is commanded, he may then supererogate. Sect. 50.

To which I answer, 1. That there is great difference betweene affirming that a man may doe more *then is commanded*, and that he may doe *something which is not commanded*; the former supposes him that doth more, to have done all, whereas the second may be true, though in most or all other things he have been wanting. Now it is the second we assert, not the former; which being supposed, Sect. 51.

I answer 2^{ly}. That to supererogate supposeth one of these two things, either that the person spoken of hath paid God all that is due to him, by way of perfect obedience, *i. e.* hath never sinned: Sect. 52.

Or

Or 2. that having sinned and so become a debtor to God, he hath paid that debt by satisfaction, *i.e.* done something else which may satisfy God for his former sinnes; the latter of which is the way which the *Romanists* pitch upon, and not contenting themselves with the satisfaction wrought by Christ, teach doctrine of their owne satisfaction, which say they, they may performe so farre, as not onely to satisfie for their owne sinnes, but also to doe more then so, help toward the raising of a banke, or treasure for others also, and that is it they meane by supererogating.

Sect. 53.

Now from either of these our present doctrine is perfectly free; for 1. it supposeth no perfect obedience, but willingly yeeldeth as much of the corruption of our nature, & of our daily fallings and trespasses, as ever any Catholique affirmed against *Pelagius*. And 2. supposing every man to have sinned, it pretendeth not to the least degree of satisfaction to God for any the least sinne to be wrought by any meanes, but onely the sufferings of Christ, and so is out of all possibility of thinking to supererogate, acknowledging so heavy an arreare of sinne lying unremovably upon every ones score, if God be not mercifully pleased to accept of Christs sufferings for perfect satisfaction, that there is nothing compassable by us, or within our reach, that can satisfy for any the least sinne we have committed; and from thence 3. forbiddeth any the most justified man to pretend toward satisfying for others; but to *work out his own salvation with feare and trembling, i. e.* with all the humility in the world.

Sect. 54.

If I could foresee any farther scruples or difficulties in this matter, I should be as free in producing them, as in these I have been, and find no reason to feare, but that by Gods help I should be able to satisfy them also. In the meane, till by the fate of this paper I be farther instructed, I have no temptation to importune or detaine the Reader any farther, then with my prayers for him, that the Lord give him a right understanding in all things.

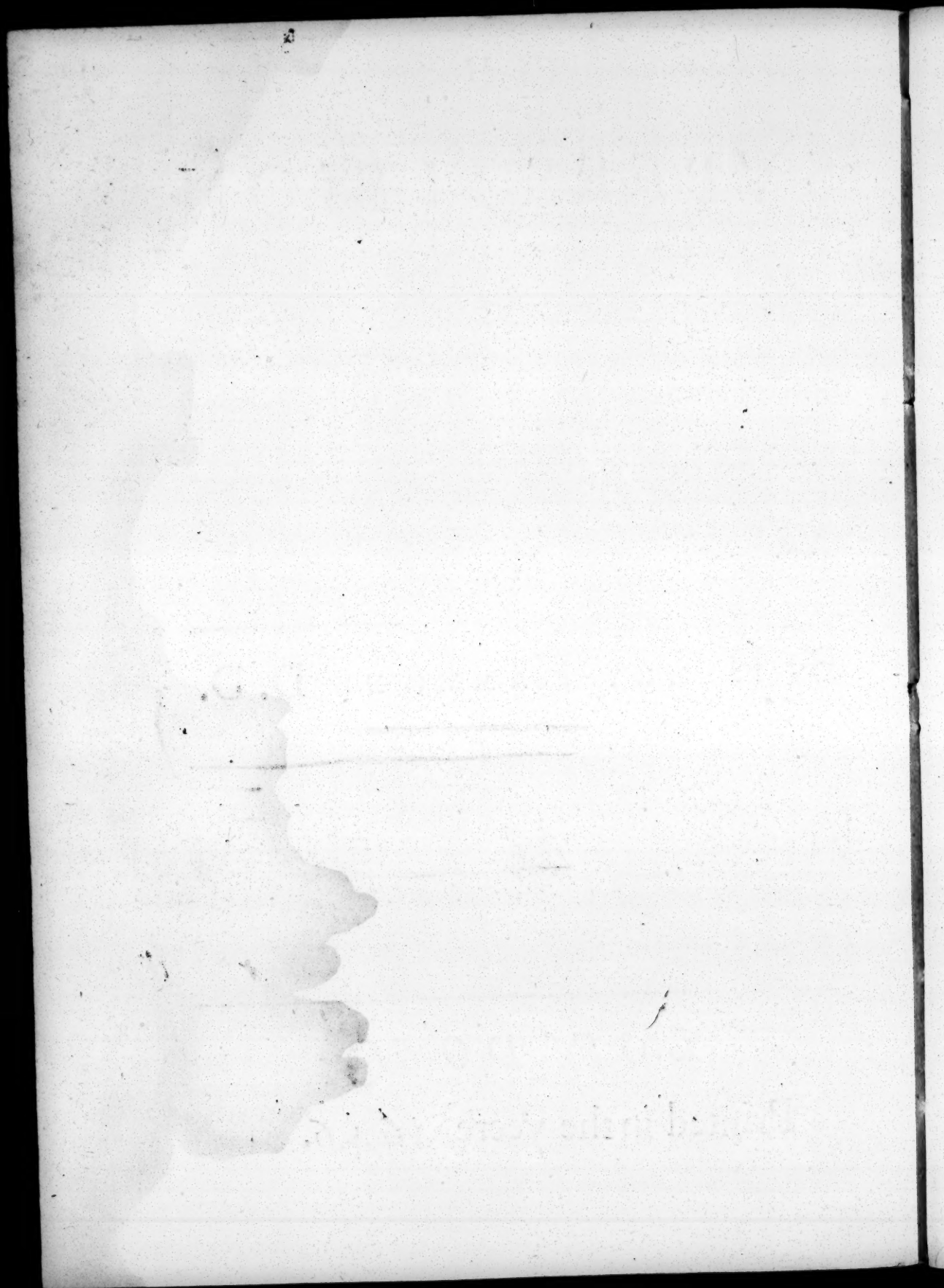
He that soweth sparingly shall reape sparingly, and he that soweth bountifully shall reape bountifully. Every man according as he purposeth in his heart, not grudgingly, or of necessity, for God loveth a chearefull giver. 2 Cor. 6. 7,

O F
S V P E R S T I T I O N .

Προφῆται δύο ἢ τρεῖς λαλεῖτωσαν, καὶ οἱ ἄλλοι διακελεύωσιν.

By H E N R Y H A M M O N D D. D.

L O N D O N,
Printed in the yeere 1646.





OF SUPERSTITION.



SUPERSTITION being a crime so ordinarily charged on those whose Consciences assure them that they are farre enough from the guilt of it, it will be an Act of double charity, first, to the honest calumniated Protestant ; secondly, to the contumelious unjust defamer of his best actions, to consider a while of this matter, and first to enquire what is the naturall importance of the word in Latine and Greeke, especially as we find it in the New-Testament. Sect. 1.

Superstition in Latine is most clearely according to the use and Sect. 2.
 Origination of the word, *Superstitum Cultus*, The worship of some departed from this World, supposed yet to have life in another. This is observed and acknowledged amongst many others by *Laetantius*, and made probable even by the different conceipt of *Cicero*, who deduceth the word from the practice of those that used to pray whole daies together, *ut sibi liberi superstites essent*, that their children might outlive themselves ; by that acknowledging the truth of the Etymology from the word [*Superstites*] but disguising it into a ridiculous phansy, out of feare, saith Saint *Austin*, to condemne the practice of the Romans, among whom he lived. These Sect. 3.
Superstites, whom the Heathens thus worshiped, were by them called *Heroës* men of worth, & excellency *αποθεωωμεν*, assumed into the state of Gods, but among Christians the Soules of the Saints departed, *quæ supersunt corporibus* ; which when their bodies are buried in peace, are imagined to live for evermore. And the worshipping of these, (as among the Papiests 'tis most ordinary) is most properly called *Superstition*. And in that sence I conceive

it is, that in some authentique writings of our Church, the *Idolatry* and *Superstition* of the Papists is censured; by *Idolatry* meaning the worship of *Images* among them, and by *Superstition* the worship and prayers to *Saints* departed. A censure authorizable by that part of S. *Austin's* words, *De Doct. Christi. l. 2. Superstitiosum est quicquid institutum est ad colendum, sicut Deum, Creaturam, partemve ullam creatura. Superstitionis est the worshipping a Creature as God, or any part of a Creature.* By the latter of which I know not what he should meane so probably, as those supposedly deified parts of *Creatures*, the soules of dead-men.

Sect. 4.
De ver. Relig.

The Greeke word parallel to this is δεισδαίμωνία, which literally is, as St. *Austin* defines the Latine *Superstition*, *Demonum cultus*, the worship of *Damones*.

Sect. 5.

The full importance of which must be taken, 1 from the various use of the word δαίμων: 2 of the other word [δαίδω] ingredient in the composition.

Sect. 6.

δαίμων signifies sometimes in a wider sense a *God*, as generally among the Poets, *Juno* and *Apollo* and *Minerva*, and all beside the supreme *Jupiter*, are numbred among *Homer's* δαίμονες. This *Maximus Tyrius* demonstrates at large, and adds πολλὴν τὴν δαιμόνων ἀγέλην ἔχει, that there are a flock of those δαίμονες. Sometimes, 2. in a stricter sense the *Angels*, as 'tis used among the Philosophers, especially the *Pythagoreans* and *Platonicks*; for so the description of them in *Hierocles*, & *Maximus Tyrius*, & *Plotinus*, & *Proclus* will evidence, particularly that every man's proper tutelary *Angel*, the συνών or οἰκέτιος or εἰληχὸς ἡμᾶς δαίμων, as *Plotinus* calls him; the cohabitant or domestick *Dæmon* or *Angel* that is allotted us.

Sect. 7.

A thing so frequent among those Philosophers, that the word φιλοσοφία, *Philosophy*, Col. 2. 8. seemes to me to be directly all one with θεοσκεία τῶν ἀγγέλων; worshipping of *Angels* v. 18. And so those two exhortations in those two verses to be coincident, καταβεβαιεύειν in one (which we render receiving of reward) being acquipollent to συλαγωγεῖν, spoyling in the other, onely in diverse notions. The first referring to prizes in the Olympick games, the other to spoiles in warre: the reasons of which conjecture it will not be seasonable here to insert.

Sect. 8.

And thirdly againe the departed *Worthies*, which (besides the frequency

frequency of that acception among the Philosophers) may seem to be meant *Apoc.* 9. 20. where the δαίμονια, which are said to be worship't, are joyn'd with *Idols of Gold, &c.* and communicate with them in their effects and livelesnesse, that they *neither see, nor heare, nor walke.*

To these senses might be added that other most vulgar for *evill spirits*, agreeable to which, is that definition of δεισδαίμονια, in the *Etymologicum magnum*, that 'tis ἡ πρὸς τὰς πονηρὰς δαίμονας ἐπιμέλεια καὶ φόβος, a care and feare of evill spirits. And a fifth lesse frequent, yet to be found among the Philosophers, for *wise men* here in this life, which *Hierocles* describes at large under the Title of κατὰχθόνιοι δαίμονες, earthly spirits, or Dæmons.

Now the word δεισδαίμονια refers indifferently to the three first of these, and signifies the *worshipping* either of many *Poëticall Gods*, or *Angels*, or *Dead-men*, or indeed any thing but the one supreme God. Thus is it said of the Gentiles, *1 Cor.* 10. 20. *That what they sacrifice, they sacrifice δαίμονις, and not to God, i. e. not to the one true God.* And in the book of *Baruch* 4. 7. *Offering δαίμονις, and not to God.* where (as also in many other places of holy writ) 'tis not proper to render it [*Devils or Infernall spirits*] but (with Mr. Mead) *Demons*, meaning thereby either *Angels* or *Dead-men*, or any thing else beside the true God. Which seemes to be exprest *Rom.* 1. 25. by worshipping the Creature παρὰ τὸν κτίστην, besides (not as we render *more then*) the Creator.

* Thus when St. Paul tells the *Athenians* *Acts* 17. 22. κατὰ πάντα ὡς δεισδαίμονες ἐρεῖς ὑμᾶς θεῶν, *I consider and behold you in all things (or in all that I see of you) as men that are more superstitious then any other; He meames they worship't more Gods or Demons then the Romans, or any other sort of Heathen people; or were more devout, more pious in the heathen worships then any others; for so it follows* εὐσεβεῖτε, *v. 23. ye worship: and so indeed 'tis generally attested by the Greek writers, a Pausanias, Philostratus, Strabo, Max. Tyr. &c. that the Athenians were more religious then other people, at least were more hospitable to new and strange Deities, then the Romans, who (saith Dionysius Halicarnassens) were so averse from all forein Deities (unlesse some few that their ancestors had from the Grecians) that they might be more truly said* μισοξενεῖν πρὸς τὸν θεὸν ἢ φιλοξενεῖν, *to be haters of*

Sect. 10.

* *Sect. 11.*

* *Pausan. in Atticis* p. 15. εἰς θεὸν εὐσεβεῖν ἄλλων πλεον. ὃν Ἀθηναίοις, περισσώτερον τι, ἢ τοῖς ἄλλοις, εἰς τὰ θεῶν ὅτι ἀπὸ τῆς p. 22. *Philostatus of Apollonius* l. 4. c. 6. φιλοθύτας τὰς Ἀθηναίους εἰδέν. ὃν *Sirabo* Ἀθ. ταῖοι δὲ ὥστε πρὸς τὰ ἄλλα φιλοξενούντες διατελοῦσιν, ὃν καὶ πρὸς τὸν θεὸν, πολλὰ δὲ τῶν ξενικῶν ἱερῶν παρεδίδαντο, &c. *Max. Tyr.* δι. αλ. λθ. ὁ Ἀθηναίων δῆμος ἕτερον καὶ δαίμονια πῆν. ὅρων *Strom.* p. 373.

such kind of hospitality or admission of forein Gods, then lovers of it.

Sect. 12.

So *Acts* 25.19. *Festus* or *Saint Luke* in his story saith, That the *Jewes* had certaine ζητήματα, *Questions*, or *Accusations* against *Paul* περί τῆς ἰδίας δεισδαίμονίας, concerning his owne Religion, or Superstition, or worship, peculiar to him from them, and (as it followes to explaine what they meant by the word) περί τινὸς Ἰησοῦ ἐθνικότητος, of one *Iesus* that was dead, putting him under the vulgar notion of a δαίμων or dead Heros, and so meaning the worship of him by δεισδαίμονία.

Sect. 13.

Beside this method of examining the sence of this word, another I mentioned by observing the force of the word δέω, the former part in its composition, which though it signifies simply to feare, (and therefore the word is rendred by *Hesychius* φοβεία, fearing God, or Religion in generall; by others φόβος θεῶν καὶ δαιμόνων, The feare of God and Demons) yet perhaps may be set sometimes to import a cowardly trembling feare; and so may have an influence on the word in some Authors. Thus the Etymologist, δεισδαίμων, ἐλαβῆς καὶ δειλὸς περὶ θεῶν, the superstitious man is religious and cowardly, feares the Gods, and is afraid of them; and *Clemens*, ἢ γὰρ δεισδαίμονία πάθος, φόβος δαιμόνων ἔστι, Superstition is a passion, being a feare of the Demons; and *Theophrastus*, δειλία πρὸς τὸ δαιμόνιον ἐστὶ, 'tis a cowardly feare of the Demon. Thus *Maximus Tyrius* having compared a pious man to a friend, a superstitious to a flatterer [ὁ μὲν εὐσεβὴς φίλος θεῶν, ὁ δὲ δεισδαίμων κολάζει θεῶν] he explaines the meaning in the words following, the pious man comes to God ἀνὰ δέω, without feare, the superstitious μετὰ πολλὴν δέω, with much feare, δυσελπίς, καὶ δειδώς τὰς θεὰς ὥσπερ τὰς τυράννους, &c. dreading the Gods as so many Tyrants. According to which notion of the Greek word, *Saint Austin* is affirmed to say, Deum à religioso vereri, à superstioso timeri, The Religious man reveres God, the superstitious is afraid of him; & consequently to that, Religio Deum colit, superstitio violat, Religion is the worshipping of God, Superstition the wronging and violation of him. So againe *Plutarch*. οὐκ οἶται ὁ ἀθεὶς θεοὺς εἶναι, ὁ δὲ δεισδαίμων ἐβέλεται, The Atheist thinks there are no Gods, but the superstitious wishes there were none, but in spite of his Teeth beleeveth that there are. An argument whereof is, that he is unwilling to dye. Where the beleiving of any punishment

chart. cap.
περὶ δεισιδ:
διαλεξ.

Alex.

nishment after this life is the maine piece of *Superstition*.

I conceive my selfe able to give the reader some light in this matter, by what I have gathered out of some scattered *λέξαι* of *Epicurus's* ^a Philosophy, and it is this: *Epicurus*, we know, was willing to rid God of the trouble of a providence or care of humane affaires, resolved that all things were done *naturalibus ponderibus, & motibus*, by naturall weights and motions, and consequently that men were to revere and adore God for his greatnesse, and excellency, and beatitude, and immortality, and transcendent beauty; but not to feare, or dread, or be afraid of him. Of those therefore that differed from him in judgement, as they which thought there was no God at all, were the down-right *ἄθεοι*, and for that by him censured; so those that believed a providence, and consequent to that, rewards and punishments, he rejected also, as the other extreme, under the title of *δεισιδαίμονες*, or *Superstitious*, or fearers of a deity. This appears by severall passages in *Cicero* and other of the ancients out of him, and by what we find in the lives of the *Epicureans* in *Laërtius*. In *Cicero l. 2. de Nat. Vt superstitione liberarem*, &c. to be freed from *Superstition*, is explicated by ^b *metum omnem Deorum pulsum esse*, to have all feare of the Gods banished from us. And againe having described the wiseman to be such as can *sine metu vivere*, live without feare, he repeates it againe in these other words, *Omnium rerum naturâ cognitâ levamur Superstitione, liberamur mortis metu*, the knowledge of the nature of all things (and among them of God himselfe) frees men and releases them from superstition and the feare of death. This in the same book he calls ^c *metum religionis*, feare of Religion, or such a feare as the believing Gods providence was apt to beget in men, (especially in those which did what they ought not) viz. terrors and expectations of evill from God, which they which took it to be an error in divinity (as *Epicurus* did) must needs count a very uneasie, unpleasant error, and so as much dislike *Superstition*, i. e. a religion that brings so much affliction to their lives, as any man now adaies doth under the most odious notion of it.

negotii Deum? Hinc ἐμαρμένῃ, Hinc μαρτυρῇ quâ tanta imbueremur superstitione, si vos audire vellemus ut, &c. His terroribus ab Epicuro soluti non metuimus eos, quos intelligimus nec sibi fingere ullam molestiam, nec alteri quæ erere, &c. Cic. l. 1. de Nat. De.

Sect. 14.

Cic. l. 2. Academ. Quæst. Sic ille deum opere magno liberat, & me timore; Quis enim potest, cum existimet a Deo se curari, non & numen divinum horrere? &c. Cic. ib. Intelligitur a beatâ immortalique naturâ & iram & gratiam segregari, quibus remotis nullos a superis impendere metus. Cic. l. 1 de nat. De. b L. de fin:

^c *Imposuisti in cervicibus nostris sempiternum Dominum quem dies & noctes timeremus. Quis enim non timeat omnia providentem, curiosum & plenum*

Agree-

Sect. 15.

Agreeable to this is that of *Aristippus* and the *Cyrenaici* in *Laërtius*, which upon the same principles resolve that it is the part of a wiseman neither to be moved with envy, nor to be superstitious, and afterwards explained the [δεισιδαιμονίας ἐκτὸς εἶναι] being without Superstition by τὸν οὐδὲ θάνατον φόβον ἐκφυγεῖν, putting off all feare of death, and as a foundation or consequent of that fearelesnesse, a resolution that nothing is by nature just or unjust, but only νόμος καὶ ἔθες, by positive law or custome, and from thence never doing any (ἄτοπον) unbecoming thing, never admitting any unfashionable piece of Piety on contemplation of any Mulf or danger.

Sect. 16.

Whereupon it is, that *Lucretius* an *Epicurean* Philosopher speaking of the eternity of Torments threatned in another world, confesseth that, if that were true, there would be no way of resisting the religions and threats of the Divines. Nam si nullum finem esse putarent *Ærumnarum* homines, nulla ratione valerent Religionibus atque minis obsistere vatum. Making that beliefe of the infinite Torments in another life and the menaces of the Priests attending it, to be the Religion or Superstition, that was to be confuted and banisht out of the world. And I wish 'twere now uncharitable to suspect, (what the actions of many make too visible) that the abhorring of Superstition (which many so boast of, and by which they so discriminate themselves from other men) hath at least brought them to this piece of Epicurean faith, to discard all feare of another life as a relick of superstition, and to resolve with him in *Plutarch*, Δεινὸν ἀπιστία πρὸς τὰ θεῖα, καὶ καταφύγῃς αὐτῶν, δεινὸν δ' αὖτις δεισιδαιμονία, Unbeliefe and contempt of all that is Divine is a shrewd fault indeed, but on the other side Superstition is a shrewd fault too, the shrewder of the twaine, and meant by superstition what you had even now from the same Author, The feare of death, or any ill thing after it. But this by the way.

Sect. 17.

This generally is the notion of δεισιδαιμονία, Superstition, (and the same Religion too) among the Ancient heathen writers when either *Epicureans* or *Atheists* speake of any Religion, or those who are neither speak of some kind of Religion which they do not like. For in both these cases whatsoever they see men of other perswasions do, which they like not, or think them not bound to, they call it straight their Superstition or Religion.

Sect. 18.

Thus in *Plutarch's* Tract περὶ δεισιδαιμονίας, it goes indefinitely for

for Religion, but particularly for some fearefull apprehensions of the Gods, which he makes to be contrary to Atheisme, and to offend as ill in the other extreame; a being awed with some frightfull Doctrines to doe some things which he thought not men obliged to, an Astonishment of soule, looking on the Gods as so many δέματα, furies or sprights, conceiving them to be cruell, bloody minded, and other such things, which rather then he would believe, he professeth he would wish there had been never a man in the world, μὴ εἶναι Πλάταρχον, and that Plutarch himselfe had no being. All which are but odious expressions fastened on those practises of Religion which he did not approve of, and the very same that Epicurus before him had laid upon Religion or believe of Providence.

Among these he mentions keeping of Sabbaths, and casting on the face, or prostrations, particularly that so strict observation of the Sabbath among the Jews, that when they were invaded by the Enemy they would not rise from their seats δεισιδαιμονία ὡς σαγήνη συνδεσμένοι, *tyed and bound by their Religion or Superstition as with a Net*, that they could not move. And then adds the killing & sacrificing of children, which by the description one would thinke referred to the custome in the valley of Hinnom, or Tophet, mentioned in the scripture.

And so have we passed through the second part of our designed course or method to find out the meaning of the word. Sect. 20.

From whence it appeares that the word in Greeke and Latine both in the classically Authors and the Scripture use is set to signifie one or more of these severalls. Sect. 21.

- I. In generall Religion or worship of God without any censure or marke set upon it of true or false; agreeable to which is that of the old Greeke and Latine Lexicon found at the end of some of Cyrills workes δεισιδαιμονία, *Superstitio, Religio*, rendring it indifferently by those two words. And what Stephanus observes of Cicero that he renders δεισιδαιμονία *Religio*, and that in Athenians δεισιδαιμονία πείθεσθαι is *religione teneri*, (and thereupon Budens hath so rendred it) and an ancient Glossary, δεισιδαιμων, θεσεβής. To which purpose a considerable place there is in Polybins a grave and an excellent heathen writer, who speaking of the Romans l. 16. p. 497. and giving his opinion of their government that it excelled other Commonwealths extreamly ἐν τῇ πειθεῖ θεῶν

διαλήψει in the opinion and apprehension they had of the Gods, expresses what it was he so commends in them, λέγω δὲ δεισιδαιμονία, I meane, saith he, their Superstition, which ἐπὶ τοσούτον ἐκτετραγώδηται, was raised so tragically, or to so high a pitch, ὥς παρεσθῆναι &c. was so farre taken in both to their private and publique affaires ὥς μὴ καταλιπεῖν ὑπερβολήν, that it was no lesse then an excessse. Where although (that I disguise not any part of his words) it be by him affirmed, that this was ὡς καὶ τοῖς ἄλλοις ἀνθρώποις ὀνειδίζομενοι, made matter of reproach to the Romans among other men, (as indeed every thing in Religion is spoken ill of by those who are of other perswasions and practises) yet 1. that which those others are said to reproach in the Romans is their ὑπερβολή or excessse, or that which others counted to be so, and not δεισιδαιμονία it selfe, and 2. Polybius himselfe doth not only commend & extoll extremely (μεγίστην διαφορὰν ἔχειν μοι δοκεῖ πρὸς τὴν βελτίον) both the δεισιδαιμονία & the excessse of it, but attributes much of the good government of that nation to it, and that it doth συνέχειν τὰ Ῥωμαίων πράγματα, keep their affaires in good order and compasse. If any doubt be made of this importance of this place, I shall then, in stead of farther asserting it, add one other to it which seemes to me beyond all exception to demonstrate the word to be used in a good sense, it is in *Diodorus Siculus bibl. l. 5. p. 305*. Where speaking of the ancient Gauls he taketh notice of one speciall thing in them in their behaviour toward the temples of the Gods. There lies (saith he) in their Temples a great deale of gold consecrated to the Gods, which yet no one of the natives toucheth διὰ τὴν δεισιδαιμονίαν through their superstition or reverence they beare their Gods, καὶ περὶ ὄντων τῶν Κελτῶν φιλαργύρων καὶ ὑπερβολήν although these country men are extremely covetous. Which words must needs set a good notion on δεισιδαιμονία to any that do not count sacriledge a good quality, and abstaining from that a vice or scrupulosity. The onely thing I can foresee possible to be objected to it is, that the not touching of the gold may be such a scrupulosity, but that will be soone answered by putting the reader in mind that ἀπιδαι to touch signifies to take away, and that it doth so in this place appeares by the addition of the mention of their covetousnesse, which surely would not put them upon the desire of touching only, but also of taking it away.

Secondly

Secondly, the worship of the deified dead men and Angels which, *Sect. 23.*
 the Heathens took to be true Gods, but the Christians doe not
 and therefore saith the *Etymologist*, ἵσταν ὅτι ὧδ' αὖ μὲν τοῖς Ἑλλήσι ἐπι
 χαλῇ λαμβάνεται, παρὰ δὲ ἡμῖν τοῖς χριστιανοῖς ἐπὶ τῆς ἀσεβείας λέγεται.
The word among the Heathens is taken for a good thing, but a-
mong Christians for impiety.

Thirdly, any part of *Divine worship*, which in obedience to his *Sect. 24.*
 God, or for feare of vengeance from him, any worshipper doth
 performe to him. A thing which every sect or sort of people li-
 king in themselves, but disliking in others of a distant worship,
 do either honour or defame with the Title (as of Superstition,
 so) of Religion also.

Fourthly, *A trembling feare* of Gods punishment due for eve- *Sect. 25.*
 ry sinne, which the *Epicureans* were willing to scoffe out of the
 world, lest every man being a sinner, every man should be left to
 terrors and astonishments of Conscience, and so lose that χαλὴν
 τῆ βίης, that tranquillity and ease of life, which they proposed to
 themselves as the chiefeft good.

To which I need only add a fifth not yet toucht upon, *The use* *Sect. 26.*
of magicall Spells, Ligatures, Characters, &c. (of auspicious and
 ominous dayes, the not observing of which *Hesiod* makes to be
 impiety ὁλβιῶδες γὰρ πάντα (that whole book being a direction
 to that purpose) εἰδὼς ἐργάζηται, ἀναίτιον ἀθανάτοισιν, Ὀρέϊδας κρῖνων,
 καὶ ὑπερβασίας ἀλεείνων) and all the observations and bookes of the
Augures and *Aruspices*, a Catalogue of all which *Clemens Alex.*
(Strom. 3. p. 312.) tells us, was to be seen in a Comedy of *Me-*
anders called δεισιδαίμων, in which he scoffes at those that make
 every Accident almost σημεῖον τινός a presage, or signe of something,
 divining by the flight of birds, (δεξιὸς ὄρνις Ἀιετὸς ὑπερπτεῖς, in *Ho-*
mer) by the feeding of chickens, as in that famous story of *Vulens*
 which cost so many men their lives for having names wch began
 with those letters which the Chicken peckt at on the table: to
 wch you may add the Ραβδομαντεία by striking a staffe against the
 ground; to which tis thought the Prophet referred, *Hos. 4. 12.*
 and Κλειδομαντεία, and a many more collected by learned men out
 of their bookes, & the rest of the ἐνδύσμα σημάτα auspicious signes,
 such as ἀσράπτειν ἐπὶ δέξια, lightning on theright side in *Homer*
Il. β. The like with more ease you shall find in Saint *Austin de*

Doctr. Christian. l. 2. under the Title of *Significationes Superstitiosae*, *superstitious significations*, which saith he *Epist. 73. ad servendum Demonibus adhibentur*, are used to serve the Devils, and thence it seemes are called *Superstitious*, and they that use them *δεισιδαίμονες* *ἐν τοῖς σημείοις* in *Suidas*, *superstitious observers of times*.

Sect. 27.

All which being thus premised, three things there are in our moderne customary use of this word among men, that will appeare very inconsequent and improper at least. First, that *Superstition* simply and abstractly taken should be resolved in all Authors to signifie somewhat which is *evill*; That sinne particularly of *False-worship*. Whereas, first, those that use the word to expresse their owne worship either of *God*, or *Angels*, or *Saints*, conceive that to be a creditable word, or else would not call it by that name, and the *Etymologists* even now affirmed that among the heathen *ἐπὶ καλῷ λέγεται* 'tis taken for a good thing, and for religion in generall. And secondly, when Saint Pauls Religion, or Christianity it selfe is called by that name by *Festus* an heathen *Acts 25. 19.* it appeares not that he did use that word as an accusation, or in an ill sense, but onely in generall to signifie *Pauls Religion*, or somewhat in that different from the Religion of the *Jewes*. and no whit lesse favoured by him then the *Jewes* Religion. For he that reads the story, shall see that he rather favoured Saint Pauls part against the *Jewes*, or at most doubted whose side to judge on, so farre is he from prejudging Saint Pauls cause, or his Religion in comparison of theirs, or expressing that by this word. Thirdly, Saint Paul himselfe *Acts 17. 23.* saith, they doe *εὐσεβεῖν* worship the true God, though ignorantly, taking him for a *δαίμων*; (as the rest of their many Gods were) whom he had called *δεισιδαίμονες* *εἰσι*. Fourthly, he calls them *δεισιδαίμονες* *εἰσι*, more religions then other men, not in relation to any vitious rite or performance, wherein they exceeded others, but in relation to their worshipping the *unknown God*, which others worshipt not, which saith he was the true God of heaven whom he preached, though the truth is they knew him not.

Sect. 28.

A second inconsequence is, that the use of Ceremonies or Rites in the worship of the true God, if they be not distinctly prescribed either by the example or precept of Christ, should first be called superstition, then without farther matter of accusation

tion bee condemned only for deserving that Title. Whereas first there is no example in the Scripture, nor ancient Authour, nor ground in the nature of either Greeke or Latine word, to affix that Title to that matter; (*Superstition to unprescribed Rites*) or if there were, yet secondly, no Authority to defame that Title being so applyed; or to conclude every thing evill that were called by it, unlesse it might appeare to be in it selfe evill, *abstracted* from the *odium* of that Title.

The third inconsequent thing is, that men on pretence & in the name of Piety should abstaine from some observances (in themselves and their owne nature acknowledged to be *indifferent*) as *superstitious*, either because they are commanded by lawfull authority, or, at most, because they are or have been *used* by *Papists*; And yet themselves not expect to be accounted *superstitious* in hating and detesting and not daring to practice any one of them, (and that sometimes for no other crime but because they are by lawfull *Authority* commanded to practice them) but as strictly obliging themselves to doe the contrary sometimes that which *Anabaptists*, and other persons (first, not in authority, secondly, as much or as well condemned by our Church both for doctrine and manner of worship as the *Papists*) are wont to doe; Whereas in things indifferent, first, it is certainly as criminous, and *Superstitious* to place piety in the *Negative*, as the *affirmative*, in *not kneeling*, as in *kneeling*; in *abstaining* scrupulously from Ceremonies, as in *using* them as scrupulously; And secondly, 'tis as dangerous a kinde of *dogmatizing* to teach the necessity of abstinence from lawfull unprohibited Ceremonies, as from lawfull unprohibited *meates*, Col. 2. And thirdly, it is not imaginable that the intervening of a command on one side and not on the other, should leave the *Superstition* only on that side, where the command lies, for then the *Superstition* must consist in obeying lawfull magistrates, or else the magistrates themselves be the only *Superstitious* Persons in commanding. Either of which acts (either of giving or obeying commands in things indifferent) if it were acknowledged a fault, might sure be *Adultery*, or *Witchcraft*, as well as *Superstition*.

If to all which hath beene said in this matter, it be still objected, that *superstition* may and doth in some authenticke

Sect. 31. writers, either sacred or profane, signifie a *nimiety* or *excesse* in Religion, I shall briefly make this returne.

Sect. 32. 1. That the word *Superstitiosus* may indeed denote such excesse from the force of the termination [*osus*] and so also (saith *Agellius* out of *Nigidius Figulus*) the word *Religiosus* denotes; but then, first, by that Grammaticall observation I might conclude, that *Superstitio* denotes this no more then *Religio* doth; Nay secondly, that 'tis *Agellius* his animadversion upon *Nigidius Figulus*, that all such excessees are not culpable, nor consequently all words of that termination to be taken in ill senses.

But then, Secondly, granting the word to be thus used by some Authors, I must first say, That some, and those not of the meanest of the ancient Heathens (as appears by what we produced out of *Cicero*) did it on the ground of Epicurean Divinity, Gods no providence, no punishments in another life, to which it was but consonant to condemne all superstition (because all fear of God) for a Nimiety in opinion first, and then in practice. Secondly, that for other later Christian writers the use of a word in this or that sense in some Authors, is so slight and casuall a thing, that it must not be thought sufficient to fasten an ill character on any thing, to which those Authors have applyed it, unlesse that thing be first proved to be ill by some other Topick. Thirdly, that those Authors which come home to the point in hand, are so few or so moderne and of so small authority, that they would scarce be worth producing. Fourthly, that this supposed Nimiety or excesse in matters of Religion may be reduced to these two sorts, as consisting either in the *degree*, or in the number of Actions; either in the *quality* or *quantity*; in the *intention* or *extention*.

Sect. 33. If it be supposed in the first kinde onely, then I shall without scruple deny, that there is any such thing as Nimiety or excesse in Religion. There is no possibility of being Religious in too high a *Degree*, of praying *too fervently*, or *too often*. For though the *Messalians* or *Euchitæ* were condemn'd in this matter, yet 'tis cleare, that that which was their crime, was not that excessive *præfice*, but the *laying* that *obligation* upon themselves & all others, to be always a praying, upon authority of that Text [*Pray continually*] which being by the Apostle delivered in reference and in analogie to the *continuell* i. e. dayly *Sacrifices*, was by them misinterpreted

terpreted and applyed to *uninterrupted, incessant* pouring out of Prayers. And againe though 'tis possible also, that in too frequent or intense a practice of holy Duties some incident fault there may be, as for example, if by so doing a man neglect the Duties of *Charity* or of his owne *particular calling*, yet then also 'tis cleare that this fault is the neglecting of those *Duties*, and not the *Excesse* of Devotion, (to which this neglect is but extrinsecall and accidentall, and so not fit to deprave the nature of that devotion it selfe) which you will discern by this, that if that supposed excess might be separated from these adherent *Neglects* or *Omissions*, it would then never be accounted criminous, no man that discharges all his other Duties will ever be said to be *too zealous*, or to pray *too often*; and that he doth not discharge those Duties, though a fault it is, and an argument of partiall hypocriticall obedience in him that is wilfully guilty of it, yet sure not properly the sinne of superstition. For 'tis Saint *Austin's* argument against *Cicero* (who thought that the praying day and night, *ut filii essent Superstites*, was superstition) *de Civi. l. 4. c. 30. Si Superstites dicti, qui dies totos precabatur & immolabant, nunquid non & illi qui instituerunt deorum simulachra?* If 'twere Superstition to pray and sacrifice whole daies together, then sure they were superstitious also that set up those *Images of the Gods* to which they so Prayed and Sacrificed, intimating his opinion that the frequency of Prayer could not be Superstitious, unlesse the worship and institution it selfe were Superstitious: that is, the Gods or Images to whom they thus pray'd, false Gods.

But if this excesse be supposed to be in the *extention*, i. e. the taking in too many things, to wit too many *Rites* and *Ceremonies*, &c. into the service of God, I shall then say, First, that by this it seemes to be granted, that the *Rites* and *Ceremonies* themselves are not *superstitious*, but only the *multitude* of them. I make such hast to assume this as granted, because I conceive it such a reasonable postulation, that I would perswade my selfe no pretender to rationall discourse would deny it me; it being demonstratively as impossible to deuest Religion of all *Rites* and *Ceremonies* wholly, as to performe the duty of Prayer in a humane body, and yet to doe it at no time, in no place, with no gesture. Sect. 34.

Or if our opposite Brethren will distinguish betwixt *Circumstances* and *significant Ceremonies*, and only disclaime the latter; Sect. 35.
Then

1. Then first they must fall out with their friends who generally use
elevation of the hand in taking of Oathes, and that is a *significant*
 2. *Ceremony*. And some of them assert the necessity of sitting at the
 Sacrament as *significative* of their assurance of their familiarity
 with Christ on Earth at his second coming. And secondly, they
 must affirme it to be a fault too in a Ceremony, that it is *significa-*
tive, which seemes very unreasonable also.

Sect. 36.

For the significancy of a Ceremonie may be of three sorts. *First*,
When it naturally signifies the thing which I am about, and properly
floweth from it; as the lifting up the eyes to Heaven *floweth* from
 zeale in Prayer, and signifies or expresseth it; and no sober man
 would ever thinke fit to quarell with that for being *significative*,
 or to prescribe limits to the use of such kind of Ceremonies. *Se-*
condly, When by the custome of the place it becomes in like manner
also significative of the Action in hand. As, among us, *kneeling* signi-
 fies humility, &c. and to blame such a significancie againe, or such
 a Ceremonie, because it is *significative*, were as irrationall. 'Twill
 not be fault in any thus to use it privately himselfe, or being a Ma-
 gistrate to prescribe others (for decency and uniformity) the use
 of it. *Thirdly*, when it is set to signifie something else, whether that
 which it signifies be matter of Christian Doctrine; as in the Anti-
 ent Church, the custome of *standing* in the Church betweene Ea-
 ster and Whitsuntide, was design'd to signifie the *Resurrection* of
Christ; or whether it be matter of promise, as the Types in the
old law were of Christ to come; or whether matter of *fact* and
 Story, &c. and then also to quarrell with the *significancy* of them,
 and dislike them more then if they were empty and *unsignifi-*
cant, is, *First*, very irrationall againe (for it will not be more fault
 to have some profit in them, then to have none.)

Sect. 37.

Secondly, it will lay a censure upon the Types of the Law ap-
 pointed by God himselfe, for they were such; And though those
 particulars are now out-dated by the coming of Christ whom they
 signified, yet since that others that are now still seasonable by sig-
 nifying and commemorating somewhat *past*, or prefiguring some-
 what yet future, will by that Analogie and proportion which
 they hold with those which were then lawfull, be evidenced to
 be lawfull too.

Sect. 38.

The not observing of which matter, and of the sole reason why
 the

the old *Jewish Ceremonies*, *Circumcision*, &c. are interdicted us Christians (not because significative Ceremonies are *to* *generè* unlawfull, but because the observing of those particularly which foreshewed Christ, and teaching the *necessity* of observing them, would be *interpretative* the denying of Christ, or that the *Messias* was come) is I conceive, that which hath given occasion of the mistakes of thinking significative Ceremonies to be now unlawfull; which error if upon this advertisement it may now be reformed, and this so reasonable a *postulation* for the lawfulness of Ceremonies *significative* be thus granted, the greater part of this present Controversie will be at an end; for I shall not then be Advocate for the multitude or abundance of that last sort of *significative* Ceremonies, but rather give my full vote to the confirming of the old rule concerning them, that they be *paucæ & salubres, few & wholesome*; and particularly *few* for these Reasons.

First, because there are really not many such wholesome Ceremonies to be found. Secondly, because those that by Law are received into the Church, are but very moderate for number; which with me hath no small Authority. Thirdly, because 'tis not impossible that the number may encumber the Soule, by busying it about many things, and so diverting it from the *One great Necessary*. Fourthly, because the multitude of such was counted a burden to the *Jewes*. Fifthly, because it seemes sometimes to be an ill symptome of some inward neglect, to spend overmuch Care and Time in the Outer-washings; as in the Pharisees it is noted to have been; And as *Arist.* observes of the insectile Animals, that the want of blood was the cause that they ran out into so many legs.

But then, Secondly, I must add by way of caution, that in this matter men are sometimes mistaken, (as Misers are in judging of excessive expenses, or Sluggards of excessive labour) thinke, they or others exceede, when they doe not.

To which purpose you may please, first, to take this direction, that though the premised caution concerning Ceremonies in a Church be very good, that they be *paucæ & salubres, few and wholesome*, yet if they be *wholsome*, not only negatively, but positively, not only harmlesse, but tending to edification, (for so *salubrity*, or wholsomnesse imports) then there will be little reason to accuse them of *excesse*; for if they be *salubrious*, they will then more probably *helpe* the inner devotion, then *encumber* it.

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Secondly,

Sect. 42.

Secondly, you must distinguish of such acts, wherein that excess is supposed to be, that they either are *ordinable, fit, &c. proper* to that end, the service of God, to which they are annex't; and then againe being used in their kinde, they are *salubrious*, and no danger of *excesse*; or Secondly, they are inordinable, unfit, improper, of which nature there are great store noted in the Church of *Rome*; and in this case though any one may be a nimety, and that nimety a fault, yet still this not the fault of *Superstition*, but rather of *folly* and *vanity*, or what ever other *guilt*, the using things in the worship of God, which doe no whit tend to that end, (but are aliene from it) may amount to. And these *vanities*, or this fault, I desire to allow no favour or patronage or countenance to, but have as full dislikes to them as any charitable man hath, though as yet I am not satisfied, that they are to be called *Superstition*.

Sect. 43.

And yet concerning a word I shall not contend neither, but rather grant them lyable to that title also, on condition that I may but evince and be graunted this one thing, that it is a circle of injustice, and a noxious fallacy, first to apply the title of *Superstition* to such trifles or faults as these, then to extend it farther to those things which have no such fault to be charged on them, and then to condemne those also, as faults and crimes, because they are *Superstitious*; just like the old heathen Tyrants dealing with the primitive Christiāns, first to entertain themselves with the bloody spectacles of baiting of wilde-beasts, then to take off those wilde-beasts skins, and put them upon Christians, then to bring forth those Christians to be baited and devoured in those shapes; The injustice of which is the *ὑπερβολὴ τοῦ εἰδωλίου*, the prime thing which this paper was designed to demonstrate.

Sect. 44.

And if still it be urg'd and pressed that *Superstition* is a *Nimety* and *Excesse* in the use of good Authors, and demand be made wherein, or what is that *Nimety*, that may properly be called *Superstition*? I answer, that if we will needs take *Superstition* in that nature, then the most proper matter of that nature will be,

Sect. 45.

First, The placing more vertue in some things then either naturally, or by the rule of Gods word, or in the astimation of purer ages of the Church of Christ may be thought to belong to them; as the placing vertue or force in the *signe of the Crosse*, and the womens *parvula Evangelia* in S. Jerom on *Mat. Cap. 23*. The *Opus operatum*

operatum of the Sacrament, and other Christian performances. (parallel to the *περιμάματα* or amulets among the Heathen, to the *φυλακτήρια* the Phylacteries among the *Jewes* (having their *Audi Israel Deut. 5.* fastned to their wrists and foreheads) to drive away Devills, and to the *precatinnacula* the little Prayers that the *Turks* carries about with him, as a defensative against all dangers) The doing of which is either utterly groundlesse, and then it is folly; or else it fastens some promise on Christ which he hath not made in the Gospell, or some Doctrine on the antient Church, of which that is not guilty neither, and so is a Nimiety: or else,

Secondly, (That to which the literall importance of *δεδουλωμένη* *Sec. 46.* *via* referr's) *An excesse of feare*, or *δύλακος & δῶν*, being a *fraid of God*, when we neede not, thinking our selves bound (or obliging others) *as from God*, when God immediately neither commands nor forbids, nor the lawfull power under which we live; (which would be mediately the command of God also) of this kind is the doing or abstaining religiously (*i.e.* upon pretēce of divine præcept or prohibition) from those things which the word and the law of *Christ* doth neither immediatly, nor by consequence of cōmanding obedience to the higher powers, cōmand nor interdict us. I say not, the simple doing and abstaining, (for that may be simply lawfull) nor the doing and abstaining upon ground of command or prohibition from our lawfull superiours, (for if there be any such, we are bound by the word of God to such obedience, and the not paying thereof is as truly, I will add, as immediatly a breach of Gods Law and sinne against God, as any act of theft or adultery, or sinne against the second table: for though the commands of the Magistrate are but mediately the commands of God, yet the disobeying of those commands is an immediate disobedience to God, in the fift Commandement which commands to honour, *i.e.* to obey him, and then to be most exact and præcise in caution never to sinne against that obedience, cannot be superstition, or fault, though perhaps by being in a man that makes little Conscience of greater disobedience, it be an ill *Symptome* of that *Hypocrisy* which consists in *strayning at Gnats and swallowing Camels*) but the doing or abstaining religiously (which is in effect *dogmatizing*, *Col. 2. 20.* *laying burdens* upon our selves, & others as from *Christ*) where *Christ* hath wholly left us free. As if a private man should thinke himselfe obliged by (or a Magistrate presse

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upon

upon others by vertue of the Mosaicall præcept, the obligation of) the Jewish Law long since abrogated by *Christ*, or any other outdated or not-yet-given cōmand; This might be called *Superstition*, under this Notion of *Nimety*, because that man add's to the *Commands of Christ* (as the former to the *Promises*) annexed to the Christian Religion, to the Gospell Rule, those things which belong not to it, and so is an excedder in the *fear* and *service* of God, doth things in obedience to God, which he neither immediately, nor mediately commands, & so walkes ἀνεβασίως ἀσπῶ Ephes. 5. 15. *Circumspectly, but as a foole, fearing where no feare is*, doing some things servilly (that is, fearing damnation if he should not doe them) wherein *Christ* hath left him free, and no authority of the Church or lawfull Magistrate restrain'd that Liberty.

Sect. 47.

And this is a culpable or criminous *Excesse*, not in doing what God commands not, (for that may be innocent enough) but in affirming (as a false Teacher) God to command when he doth not command, or to forbid when he doth not forbid; & so inthralling himselfe or others, whom God hath freed. Which way of *dogmatizing*, or imposing as necessary such things as the law of *Christ* hath not made necessary, (no, nor so much as the higher powers authorized by *Christ*, nor the Primitive or universall Church of *Christ*, which will have authority amongst al sober men) & so proceeding to make such things marks & characters to cōdemn others & illustrate themselves by, is the speciall kind of *Superstition*, w^{ch} I have reason to beleieve any kind of Protestants to be guilty of. Yea and

Sect. 48.

The only one, unlesse it be that ridiculous one of making groundlesse observations of ominous things, inauspicious events, unlucky daies, and such like old-wives divinations, to which one part of *Theophrastus* his character of Superstition, and of *Agellius* his notion of it, and of *S. Austins* also refers; which yet is rather *beleaving* firmly what we have no ground to beleieve, and so an *excesse of credulity*, then *doing* what we are not bound to do, and so an *excesse of Religion*; or if you will, a *civill Superstition* (being not in any order to the worship of God) in an affected retaining or embracing of some old Heathen traditions, taken up by the *Ancient*, first foolish in them, and then of evill report for us to continue from them, being so much better instructed then they were; and if taken up upon their authority, and continued under that notion, then also possibly matter of scandall (as the eating

earing of the εἰδωλόθυτα, things offered to Idols, was 1 Cor. 10. 29)
But then still this is rather an effect of naturall magick, or Hea-
thenish perswasions, then an Excesse of the Christian Religion, and
not at all the thing which is now aduaies prest with that odious
title of *Superstition*, and therefore it may suffice to have named
this without farther enlarging on it.

As for those other things which are so ordinarily branded un- *Sect. 49.*
der this name, by many that are now ill pleased with the legall
state of things in our Church, though I shall not descend to the
particular consideration of them, and vindication of each, yet this
it will not be unseasonable to have advertised in this place, that
that main prooffe and common way of evidencing the *superstiri-*
ousnesse of some observances or performances among us, only
because either we do place (or others have placed) *holinesse* in the,
is, (whatsoever may be said of it in *thesi*) in *hypothesi* or *application*
to the particular cases generally very false, or impertinent.

For, whensoever in any such particular I shall be thus accused, *Sect. 50.*
I shall first aske, what is meant by *holynesse*? any reall inherent
vertue? or only (according to the * Hebrew, and so Scripture nota-
tion of the word) separation from common uses? For the first
of these, that reall *inherent holinesse*, no Protestant that I have
heard of, affirms it of any created thing, but only of persons, as
God, in the high degree, and *Saints* of his, in a lower and imperfect
degree, by way of communication from him. Either therefore the
charge must be false, or else by *holinesse* must be meant that se-
cond kinde of it, *separation to holy*, from common uses; and
thus times, and things, and actions, &c. may be truly called *holy*;
and if we place no more of *this holinesse* in them, then *this* truly
belongs to them, then sure we offend not againe, nor are to be de-
famed for *Superstitious* in so doing.

In this case the only thing behind for inquiry will be, by *Sect. 51.*
whom and how farre this thing what ever it is, is thus separated,
and that I shall suppose will be found to be done either by
Christ or the *Apostles*, or the *universall Church* in the purest ages,
or the *particular Church* (and rulers thereof) wherein we live; or
if by none of these, then (being left free and at our owne dis-
posing) by our owne voluntary act, or that confirmed with a re-
solution, or vow perhaps in some cases. Now if these or any of
these be the authors of the *separating* any thing, then to discern
whether we excede in any of these, and whether we place more

holiness then is due to them, it wil not be very difficult: For, if that, which is thus separated by *Christ*, I shall count *holy* in that degree, & conceive my self obliged to it *virtute precepti divini*, by *virtue of divine precept*, I surely offend not: & so in the second, If I count my self obliged by the *Apostolick precept*, or in the third, by the example or, *precept of the primitive universal*, or in the fourth, of the *particular Church*, (each of which ought to have their authority with us, though that in different degrees) al this while I offend not, because the *holinesse* w^{ch} I place in them is still proportioned to the ground of it, the authority of him that thus *separated them*.

Sect. 52.

And so againe, if my *voluntary oblation* I performe as a voluntary oblation, and only expect that God that hath promised to *accept* such, will, if it be as it ought, *accept* this; and in case of *resolution* and *vow*, add that respect in my performance, which is due to such, all this while I am not blame-worthy.

Sect. 53.

But if I straine either of these any degree above its ranke, elevate an Ecclesiasticall or humane Constitution into a divine Precept, &c. then I shall acknowledge this a fault, and that fault perhaps capable of the title of *Superstition*: which yet must not be extended thus farre, that the giving of the like *obedience* to one as the other, is this fault, (for *obedience* being due to both Divine and Humane lawes (keeping their termes of subordination) I am alike bound by *Christ* to *obey* both, and I must not make any difference in that *Obedience*, but doe both for *Conscience sake*) but that the *confounding the grounds or foundations* of my obedience, which ought be *distinguished*, is in it selfe an error, and that which may prove of ill importance, by making me *equall* them, when perhaps they come in competition with (and so thwart) one another; in which case the inferiour ought to *give place* to the superiour.

Sect. 54

If to this it be replyed, that though I doe not elevate this above its pitch, do not thus attribute more *holynesse* to this or that then it deserves, yet *Papists* or other *Superstitious* persons have done so, and therefore the thing is become *Superstitious*, and consequently must be forborne by me also. To this I answer first, That the ill use of any will not corrupt a thing in it selfe either commanded, or but laudable, or only innocent before; and consequently though the *Papists* be *superstitious*, yet will not every thing from thence be sufficiently proved to be *superstitious* unlesse it have some other crime beside their using it, for otherwise, not only the *Creed* and *Pater-noster*, but even the *Scripture* it selfe must be *superstitious* also.

This

This in consequence being acknowledged, I add, Secondly, that *Sect. 55.*
 there is nothing which can oblige me to abstaine from that
 which they have used superstitiously, unlesse either the danger that
 I be thought to doe so too, to be as *Superstitious* as they, or the
 possibility that others following me in doing it, may follow them
 in doing it *superstitiously*, and either of these dangers being suppo-
 sed, will not yet come home to prove it *Superstitious*, (which is
 the only thing we have now to consider) the most that they can
 doe, is to make it *scandalous*, and (beside that this belongs to ano-
 ther matter, and is abundantly handled in *another Discourse on that*
Subject) I shall add one thing more, that this consideration of the
 danger or possibility, is not so much a *religious* as a *prudentiall*
 one, (for an act of *prudence* it is to weigh and ponder whether this
 be a probable danger or no) and so belongs to the higher po-
 wers to consider of (not to every private man) who if they think
 fit by law to forbid it, I must not then venture on it; if (*non obsta-*
te this appearance of danger) to command it, though 'tis pos-
 sible they may doe amisse in so doing, yet I (having nothing to
 doe in that act of theirs, unlesse I am of Counsell advised with in
 it) may be innocent enough in so obeying; & if they have thought
 fit neither to command nor forbid, then am I left free in my own
 particular, and may doe either, so I doe it with those cautions,
 that in the *tract of Scandall* are set downe.

To which if it be replied, that though this be true in *thesi*, *Sect. 56.*
 yet in *hypothesi* 'twill not be pertinent in this kingdome. The
 Laws of this kingdome have taken away all Ceremonies used in
 the *Roman Church*, save those that are named in those Lawes,
 and so have left no man any such liberty. I answer, They have
 taken away the *obligingnesse*, but not *lawfulnessse* of them, unlesse
 of those which either our Church or some higher principle hath
 pronounced unlawfull; my meaning is, that whatsoever lauda-
 ble performance was taken up by the Papists, and by them com-
 manded, now though that command be taken away, and so we
 free from the obligingnesse or burthen of it, yet 'tis not there-
 fore made unlawfull or prohibited to us (for that were to restrain
 our liberty also, and only to exchange one burthen for another)
 or if it were, I should then think my self obliged to abstaine also.

The Conclusion from all this discourse will be, that if some *Sect. 57.*
 men, as they will abide no *Rites*, so they would avow no *quarrels*
 but what *Scripture* will give them particular directions or com-
 mands

mands for, and consequently if they would not judge or damn their brethren, when neither Christ and his writ, nor the authority of the primitive universall Church, nor the orders of the particular within which they live, nor the *indecenty* of the thing it selfe (of which yet every *private* man must not be allowed a competent Judge) condemns them, it might be hoped that *truth* and *peace* and *justice* and *charity* that have taken their joynt flight from this earth together, might together returne to it againe, which till it be done it must be still expected that they who have learn't one of the Devils attributes, that of Satan, *Adversary*, or ἐχθρὸς ἀντὶς *enemy Man*, will also advance to another, that of διδόλος *calumniator*, and ἀδελφῶν *accuser* (as of the *brethren. i. e. true beleevvers*, so) of every christian or innocent action of theirs, and that if there be no known plaine sinne to be charged on them with any probability, then some unknown, obscure, misunderstood name shall supply that place, and as once *Erodian* observed that there was a Law made that no crime should be capitall but *treason*, but then every the least *misbehaviour*, or even innocent harmlesse action, in such whom they had a mind to punish, was brought in under the title of *Treason*, and so every thing became capitall by that means; so now it being by some men resolved (if the testimony of the rest of their lives may be beleevd) that there is no capitall damning sinne, worth heeding, or abstaining from but *Superstition*, every *rite* or *gesture* or *motion* in them whom they please to quarrell with, shall be accused and arraigned and sentenced under that title.

Seet. 38.

It were to be wish't that the paines that is taken in defaming all *bodily worship*, under the *mormo* of *Superstition*, were more profitably imployed, either in finding out meanes to encrease our inward attention and fervor in performing that great duty of prayer (to which purpose (I am confident) *fasting* and *humility* of *bodily gestures*, those two maine branches of the *moderne Superstition*, will not be found unprofitable) or else in the search of that spirituall pride and *uncharitableness* and *contention*, that *filthinesse* of the *Spirit*, which is apt to steale into and defile the best mens hearts, and if it may please, of one reall *blasting*, *damning* and yet (as if out-dated) *little considered sinne*, you may take your option, either that of ἱεροσυλία *Sacriledge*, Rom. 2. 22. or that other of *irreverence* and *prophaneness*.

Take heed that no man deceive you with vaine words.

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